

THE ONENESS OF CHRIST

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PREFACE

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest:** Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle's critical text.

Note: *Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.*

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"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. Is Christ divided?"
[1Co.1:10, 13a]

This is a deep and comprehensive verse. It is marvelously full of truth and power. We do well to ponder it carefully. It contains the burden of the word of this epistle—the oneness of Christ. Here we see at once 5 fundamental ones.

1. **ONE NAME**: *"The Name of Jesus."*
2. **ONE WORD**: *"Speak the same thing"* (the whole truth).
3. **ONE BODY**: *"No divisions among you."*
4. **ONE MIND**: *"The mind of Christ."*
5. **ONE JUDGMENT**: *"The same judgment."*

This is a universal epistle. It was not addressed to the assembly at Corinth only. It is *"unto the church of God at Corinth, with all that in every place call upon the name of Jesus Christ our Lord"* [1Co.1:2]. Thus, it reaches down to us today. How astonishing that these burning words should stand at the very threshold of this letter. And why? Because ignorance, or neglect of the oneness of Christ is the root of errors in doctrine and practice. Hence, again and again in this letter, by a great variety of expressions, this truth is held before us.

Observe that this entreaty of the Apostle is *"by the name of our Lord Jesus anointed."* *"His name (is) one"* [Zec.14:9]. *"One Lord"* [Eph.4:4]; not *"another Jesus"* [2Co.11:4]; but *"THE ANOINTED ONE"* [Act.2:30-32 Diaglott]. In his first Spirit-filled message, Peter exclaims:

"Certainly therefore let know all house of Israel (know assuredly), that God hath made that same Jesus whom ye crucified, both Lord and Anointed One." [Act.2:36 Diaglott]

Ever since that thrilling announcement, the 3-fold Name—"LORD JESUS ANOINTED"—deserves and demands the respect of men and angels and demons.

"There is none other name under heaven given among men, whereby we must be saved." [Act.4:12]

"God also hath highly exalted Him and given Him a name which is above every name; that at the Name of Jesus every knee should bow, of things in earth and things under the earth; and that every tongue should confess that Jesus Anointed is Lord to the glory of God the Father." [Phi.2:9-11]

Then at least 14 years later, at a conference of apostles and elders in Jerusalem, *"Simeon related how first God visited to take out of the Gentiles a people for His name"* [Act.15:14]. Hence, we constantly meet this wondrous name, *"Lord Jesus Christ,"* or Jesus Anointed Lord, throughout the epistles.

Through the worthiness, fullness, and oneness of this **NAME**, the Holy Spirit pleads with us to maintain the oneness of the Christ. *"Is Christ divided?"* Nay! *"For as the body (our physical body) is one and has many members, so also is the anointed one"* [1Co.12:12]. As Christ is one and His Name one, so the body of Christ is one and its name one with Him. That Christ in the glory together with the Christians, His people on earth, is here termed *"the Christ."*

"For we being many are one loaf, one body; for we are all partakers of that one loaf" [1Co.10:17]. *"The church is his body, the fullness of him that filleth all in all (all things)"* [Eph.1:23], and *"He is the head of the body, the church"* [Col.1:18]. As the Head of this glorious body is called **Christ** (the Anointed One), so its members are called **Christians** or Anointed Ones.

"The disciples were called Christians first in Antioch." [Act.11:26]

"If a man suffer as a Christian, let him glorify God on this behalf." [1Pe.4:16]

This is the only becoming, logical and scriptural name for believers on Jesus. Any other name, however apparently nice and fitting and from whatever motive given, at once breaks the oneness of Christ.

BREAKS THE ONENESS OF CHRIST.

There is no logical excuse, nor scriptural ground for calling ourselves Methodists, or Presbyterians, or Holiness People, or Apostolic Faith Missions, or Pentecost Bands, or any other man-given title. This is all of the flesh and it stinks to God.

"For, whereas there is among you envying and strife and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" [1Co.3:4]

Further, building on Christ under any human name, the Apostle terms as *"building wood, hay, stubble"*, which will be burned [1Co.3:12, 15]. This builder shall suffer loss, but he himself shall be saved *"yet so as by fire"* [1Co.3:15]. Such carnal building corrupts the temple of God.

"Know ye not that ye (all believers) are the temple of God, and that the Spirit of God dwelleth in you? If any man defile (corrupt) the temple of God, him shall God destroy (bring to corruption); for the temple of God is holy, which temple ye are." [1Co.3:16-17]

In 1 Corinthians 5:10 is recorded a most solemn illustration (proof) of these facts just stated in 1 Corinthians 3. Six most prominent forms of wickedness which result from not holding the oneness of Christ are named: ❶ fornication, ❷ covetousness, ❸ idolatry, ❹ railing, ❺ drunkenness, and ❻ extortion. The first form named is used as a sample; but I would have you see that this man's conduct is recorded here as a type of a deeper spiritual fornication, which is much more obnoxious to God than that in the natural. This is why so much detailed attention is given to his case in both 1st and 2nd Corinthians. This deeper spiritual fornication, or separation from Christ, is brought out in power in 1 Corinthians 6:13-20.

Keep in mind that the Holy Spirit is emphasizing the oneness of Christ and illustrating the cause and manner of diverting therefrom. "*The body*," The Church of Christ, "*is not for fornication*," or separation, "*but for the Lord*." It is not for any other head.

"I am jealous over you with godly jealousy; for I have espoused you to one Husband, that I may present a chaste virgin to Christ." [2Co.11:2]

"*And the Lord is for the body*" [1Co.6:13]. "*I am my Beloved's and His desire is toward me*" [SSg.7:10]. Christ, the Head of The Church, is wholly for her. He cannot be turned from His devotion to her. He is entirely sufficient in wisdom and strength for His body. What folly then to depend upon any man of flesh.

"Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of an harlot? God forbid. What, know ye not that he which is joined to an harlot is one body? For two, saith He, shall be one flesh. But he that is joined unto the Lord is one spirit." [1Co.6:15-17]

The fornicator in 1 Corinthians 5 represents the man (men) who dare to assume the headship of Christ's body, or a part of it, by accepting human offices as pope, cardinal, bishop of a diocese, president, superintendent, moderator, etc. That man took his father's wife; that is he took a headship not belonging to him. He separated the wife from her rightful head. He committed fornication. So when men accept the headship of any part of Christ's Body, they commit spiritual fornication and cause the saints to commit harlotry, because they divert more, or less from Christ. The people are caused to depend upon men and institutions and organizations just as the wife of that father accepted the support of his son. In Revelation 17:5 we read of the "*mother of harlots*."

WHO ARE THE DAUGHTERS?

This is a most solemn question. Christian people generally do not care to know the answer. Consider what God says: "*He which is joined to an harlot is one body; for two saith He shall be one flesh*" [1Co.6:16]. Exactly so we find it. Methodists are one, i.e., one Methodist body. They say, "Our Church," meaning their denomination. Another says, "I am an Apostolic Faith," or "I belong to the Pentecostal People." They are "*one body*." The Methodists are one body; the Catholics are one body. Now, you must subscribe to the teaching and polity of these sects, or they will not fellowship you. The primary question is not, "Do you accept Christ as your Savior?" but "Do you believe this and that? Do you agree with us?" We say it tenderly, yet with an aching heart, but we must declare it; the so-called Latter Rain Movement has gone in the same direction. What is the meaning of the various organizations now existing? What must we conclude from the attempted circumscriptions, limitations, tenets of faith, by-laws, human titles, honorary offices, places of eminence, attempts at regulation by organization, etc.? Will we not learn by the failures and follies of our ancestors?

What man, or set of men, has ever yet succeeded in putting the Church right? Who has ever yet solved the missionary problem and set the missionaries and the missionary operations in equilibrium? Who is able to do so? God is moving. We should move with Him, not with any sect. The Church order is

already set by Paul's 1st epistle to the Corinthians; but some fail to accept it. The missionary problem is already solved; but it does not suit all. Christ is the glorious and all-sufficient Head of The Church. We are but **servants, prophets, teachers, helpers together, laborers together with God, fellow citizens of the household of faith**. Christ is the Director and Regulator. We can but act at His command. When men attempt to regulate the irregular, they assume the office of the Regulator Himself and presently relegate Him from the field.

Is it not a demon possession? Is not this itching for headship and lordship and leadership of another spirit? If not, why are demons mentioned in connection with the Lord's table [1Co.10:16-22]? If sectarianism is not due to demon-delusion, why is it that those who are once in its coils can scarcely get loose from it? Why is it the most rending separation? Why do saints compromise and reject light rather than "*go unto Him without the camp, bearing His reproach*" [Heb.13:13]? The time is on us when we will suffer reproach again, or join some human organization which claims to be filled with and led by the Holy Spirit. Brother, which will it be? Study the 8 Symbols of The Church.

8 SYMBOLS OF THE CHURCH

These are...

1. "*God's husbandry*," or farm, "*God's building, temple, or house*" [1Co.3:9];
2. "*the (one) flock*" [1Pe.5:2];
3. "*branches of the vine*" [Joh.15:5];
4. "*one body*" [Eph.4:4];
5. "*household of God*" [Eph.2:19];
6. *household of faith*" [Gal.6:10];
7. "*one bread*", or loaf [1Co.10:16]; and
8. "*a chaste virgin*" [2Co.11:2].

Every one of these implies helplessness and absolute dependence upon another. Not one of these can help itself, or protect itself, or regulate itself, or improve its condition. The farm must yield to the Farmer's sowing and cultivating; then there will be a harvest for Him. The building yields to the Owner's gathering of materials, plans and specifications, and to its erection in His time and order and to His indwelling and control. The flock yields to the Shepherd's care, sheltering, feeding and shearing. The branches have but to abide in the vine and draw life and health therefrom; then they will bear much fruit. The one bread (loaf) is perpetuated only by partaking of that One Bread which is Christ. It is utterly dependent upon Him. Otherwise, it becomes stale and musty. Are not many believers in a stale condition?

The Body of Christ is directed by and keeps in harmony with its Head. The members of my body cannot care for, nor regulate one another independently

of my head. My feet cannot support, nor walk me; my hand cannot scratch my chin; my eye cannot see for the body, except by the direction of my head. Neither can my members fill one another's functions. If they attempted it, there would be confusion and wreckage. Suppose the members of my body attempt to organize by electing my right eye as president, my left eye as vice president, my right hand as secretary and treasurer, and my feet as a financial committee. They would be acting independently of my head.

The Church, the Body of the Anointed One, constituted of many members, is "*one body*," and absolutely dependent upon Christ, her living Head. He is her wisdom, her righteousness, her life, her strength, her direction, her glory, her goal. How very foolish to attempt to organize this wondrous organism.

The household also is wholly dependent upon the householder. He must furnish everything, direct everything, keep everything in order. If any member turns director or dictator, confusion ensues. Even the housewife does not presume to be head. A household can have but one head. The household of faith has but one Head, even Christ. Faith in Him holds it together.

Lastly, the woman, or "*chaste virgin*." What a beautiful, perfect and glorious symbol of the Bride of Christ. She is dependent upon her Husband for her food, clothing, and shelter. She loves Him as her Head, respects Him as superior to her, confides in Him as the only one to be really trusted, and rests upon His arm as the one altogether sufficient.

JOINED UNTO THE LORD...

"But he that is joined unto the Lord is one spirit." [1Co.6:17]

How few really believe that fact. We seem to forget that we are "*a new creation*" [2Co.5:17]; a "*spiritual house*" [1Pe.2:5]; a "*special treasure*" [2Co.4:7]; that "*we are not of this world*" [Joh.17:9], but "*chosen out of it*" [Joh.15:19]; that "*our life is hid with Christ in God*" [Col.3:3]. We are not to be "*conformed to this age*" [Rom.12:2] in any sense, nor conformed to the religious customs; the former are far more subtle than the latter. We seem to forget that we are "*seated in the heavenlies with Christ*" [Eph.2:6]; that "*the weapons of our warfare are not carnal (fleshly)*" [2Co.10:4]; and that "*we wrestle not against flesh and blood, but against spiritual wickedness in high (the heavenlies) places*" [Eph.6:12]. It seems that spiritual realities are not real to most of us, or we would not try to bring them down to carnal planes and try to make them move in carnal grooves. "*He that is joined to the Lord is one spirit*" [1Co.6:17]. If actually joined, then we are actually one spirit. The life that is in the branches is the same as that in the vine. The life in the sons of God is the same as that in the Son of God. "*I am in my Father and ye in me and I in you*" [Joh.14:20]. This is a spiritual union by a spiritual birth resulting in a spiritual people to be governed by the one Spirit at the direction of the one Head.

WHAT IS THE OUTLOOK?

The outlook to sense is deplorable and despairing; but to faith it is victorious and glorious. As God used Deborah and Jael to deliver Israel from the nations to whom He delivered them for the destruction of the flesh; so He designs to

use those who accept the spirit of Paul and the truth of God that he taught, to deliver The Church today. That fornicator in 1 Corinthians 5 was delivered over to Satan for the destruction of the flesh. Had he seen it destroyed on the cross in the death of Christ, he would never have had to pass through that disgraceful ordeal. People, who really see and accept their identification with Christ and maintain it, have real victory over all forms of the flesh (life). These are they who, *"in the Name of our Lord Jesus Christ deliver"* the carnal unto Satan for the destruction of the flesh [1Co.5:4-5]. Thus the spirit of the fleshly believer will be saved in the day of the Lord Jesus. *"This is the Father's will which hath sent me that of all which He hath given me I should lose nothing"* [Joh.6:39]. He will save some *"yet so as by fire"* [1Co.3:15], but He will save them. How was that man turned unto Satan? They put him away from their fellowship [1Co.5:31]. Thus the Divine Protection was lifted. That proved a *"sufficient punishment"* (or censure) [2Co.3:6]. In what manner or how severely Satan tumbled him about is not said; but the remedy was effectual. The flesh was counted as destroyed; he repented [2Co.2:6-7]. We cannot fellowship (keep company) with the flesh. We dare not endorse it. We are not to *"count such as an enemy, but admonish him as a brother"* [2Th.3:14-15].

Only as we come into deepest sympathy with the heart and will and plans and hopes of Jesus our Lord, by sitting at His feet, as did Mary, and hear His Word and by searching as for hid treasure in His Word can we help them. Thereby we have a profound pity for our brethren, even like Paul who *"wrote out of much affliction and anguish of heart and with many tears"* to the saints at Corinth [2Co.2:4]. Only with this unswerving loyalty to and sympathy with Christ and His unbounded tenderness toward all God's people everywhere as our people, can we thus deliver them to Satan and thus by faith recover them to Christ. Perhaps thus *"we may present every man (every believer) perfect in Christ"* [Col.1:38].

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