

# There Is One Faith

There is one faith (Eph. 4:5). This is the fifth of the items from Paul's "Seven Point Unity Platform." Having appealed to brethren to walk worthily of their calling and to endeavor to keep the "unity of the Spirit in the bond of peace;" he laid out seven things which if faithfully observed, will assure unity.

Faith is used in the scriptures as the noun form of the verb "believe." In Hebrews eleven, faith is found in this sense many times. As such, it has reference to the conviction which one has in his heart. However, it was not "conviction" which is in Paul's mind when he wrote "There is One faith." He had in mind the system of teaching which emanates from Christ. One passage which uses faith in both the sense of "doctrine" and "conviction" is Romans 1:1f. There the apostle says that in the gospel is revealed the righteousness of God "from faith unto faith," i.e., from the preaching of the gospel (doctrine) to the reception of the gospel (conviction). In Ephesians 4:5 "faith" has reference to doctrine as does Acts 6. There "a great company of priests were obedient to the faith." It is also seen in this sense in Galatians 1:23 where it was reported that Paul now "preached the faith of which he once made havoc."

Faith. Doctrine. Word. Gospel. These words are synonymous for each other. As there is "one faith;" so there is one "gospel;" one "word;" one "gospel." We dare not minimize the significance of "one faith" as the following three points illustrate.

One. The faith has been completely revealed. "Contend earnestly for the faith which once for all has been delivered to the saints" (Jude 3). Many are the passages which affirm the completeness of revelation. For a couple of such, read 2 Timothy 3:6-18; 2 Peter 1:3.

Two. We will be damned if we alter the faith in any way. Paul wrote, "I marvel that ye are so quickly removing from him who called you in the grace of our Lord Jesus Christ unto another gospel, which is not another gospel only there by some that trouble you and pervert the gospel of Christ... though we or an angel from heaven should preach unto you any other gospel, let him be condemned..." (Gal. 1:6-9). We must not tamper with God's word for "whoso goeth onward and abideth not in the doctrine of Christ hath not God. He who abideth in the doctrine hath both the father and the son. If any man come unto you and bring not the doctrine, receive him not into your house, neither bid him god speed, for he who

biddeth him god speed is a partaker of his evil deeds" (2 John 9-11).

Three. We are to contend for the Faith. Jude 3. This means that we must oppose teaching which is contrary to the Faith and we must earnestly and zealously sound out the word in every place. Paul told Timothy "preach the word. Be urgent in season out of season..." (2 Tim. 4:2). Paul also wrote: "So then, as much as in me is, I am ready to preach the gospel to you who are in Rome" (Rom. 1:15).

Unity in our teaching will come about when we recognizee there is one doctrine, when we teach that doctrine, when we oppose all deviations from it, when we confine our teaching to a "thus saith the Lord," "It is written," and a determination not go beyond things written; but will speak as the oracles of God (1 Cor. 4:6; 1 Pet. 4:11). Without unity in doctrine, division is inevitable. We must all be of the same mind and some spirit and speak the same things for there is one Faith!

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