

Lord (YHWH, meaning self-existent, not created).

They are not one Being, but three. They are all three God; each one is God. They are the only ones who can be described as God. They are the only ones who can be described as Lord in the sense that the Bible uses it of them. They are all three God, but they are not just one Being.

Going back to the prayer on the night He was betrayed, the Lord prayed this:

"I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the

world may believe that You sent Me. And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me." (John 17.20-23)

When the Lord said that He and the Father were "one" this is the sense in which He meant it. If we are "in Christ" and Christ is "in us" then we are "one" with Him. That doesn't mean that we become the same person as Him. So the Lord was not saying that He and the Father were the same Person; they are not. So when John the baptizer heard that voice from heaven after he baptized Jesus, it

was the Father speaking, and He was speaking of His Son.

When the Lord taught us to pray, He taught us to pray to the Father through Him. We can only approach the Father through Jesus Christ, so we pray to the Father in Jesus' name (that is by His authority, Colossians 3.17). They are not the same Person, but two. But they are both God, that is what the Hebrew writer means when he says that Jesus was the "express image" of God. Jesus showed us how God would behave as a man, finished the work that was necessary for our salvation, and now is at the right hand of the Father in heaven. He is not the Father, but He is God. ~

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Can We Be United?

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Often, in the religious world people will lament the fact that there is so much division. The division is often excused by people saying that the Bible cannot be understood alike, but such an attitude eliminates any hope of true biblical unity. In seeing the need for unity and Christ's desire for it (1 Corinthians 1:10; John 17:20-21), religious groups believing entirely different things will gather together, agree not to discuss the points of division and will have a so-called "unity meeting." The question is, "If this is not unity (which it is not) can Biblical unity be achieved?" I believe that the Bible teaches that we can be and are expected to be united and the Bible can be understood alike (Ephesians 4:3; 5:17).



what the word of God has said. The truth is determined in many cases, by what conventions and synods proclaim as truth, rather than what the Scriptures say. Biblical unity is impossible to obtain while there are denominational bodies which teach conflicting doctrines from the various creed books, but claim to be followers of Christ. Jesus in His prayer to the Father for unity among the believers said, "Sanctify them with thy truth, thy word is truth" (John 17:17). As Jesus continues His prayer we see the result of this was so all the believers would be united. "Neither pray I for these alone, but for them also which shall believe on me through

The religious division that exists today is a result of men following what men say through their creeds, confessions of faith, disciplines, manuals, etc. rather than

their word; That they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us: that the world may believe that thou hast sent

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Morning Worship Service ___ 10:00 AM
Evening Worship Service ___ 6:00 PM
Wednesday
Bible Class for all ages ___ 7:00 PM

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me" (John 17:20-21). Christ prayed that His disciples and those that are taught by the word would be one. The unity Christ prayed for was for those in the first century as well as today. This unity which Christ prayed for is commanded of those that follow Christ. Paul exhorted the Corinthians to be of the "same mind and the same judgment" (1 Corinthians 1:10) and he further told the Philippians "Let us walk by the same rule, let us mind the same thing" (Philippians 3:16).

In order to achieve the unity of which Paul was speaking and for which Christ prayed, we must all use the same standard as our authority in religious matters. We recognize this with regard to other facets of this life. If a man goes to build a house, would he not use the proper standard of measurement? If a lady was cooking a recipe, would she not follow the standard of measurement specified? The answer to the previous two questions is yes, of course. Those in the first century were united because they "continued steadfastly in the apostles' doctrine" (Acts 2:42).

They used the only standard of authority for the things that they practiced in religion. The unity that existed among the Christians in the first century was the result of their being taught by the apostles to be of the same mind and judgment, and their understanding Christ's desire for those who would believe through the inspired word of God.

Why then do we not use the only divine rule? The answer is that many do not have the proper attitude toward the word of God. Numerous examples are written for our admonition concerning those who thought they could change things to what they desired instead of following the teaching of God. Examples include Nadab and Abihu (Leviticus 10), Uzzah (2 Samuel 6), the children of Israel want a king instead of Judges to rule over them (1 Samuel 8), Naaman (2 Kings 5), etc. These examples resulted in divisions, death, pain, etc. Let us determine that we are not going to allow our attitude toward what the word of God teaches to be altered by popularity, family relationships, precon-

ceived ideas, allurements of the things of this world, etc.

Yes, we can have unity! And we can have the kind of unity that God desires us to have. What is taught in the Bible is very important because it teaches us the truth and we will be judged according to it (John 17:17; 12:48). Let us be keenly aware that the Bible is God's inspired revelation to man, and it teaches us what we should do to be pleasing and faithful to God in order to receive the crown of life. (2 Timothy 3:16-17; Titus 2:15; Revelation 2:10; 2 Timothy 4:7,8). The apostle Paul made it clear to the Galatians that they should be able to understand the gospel that was taught and be able to recognize error when it was taught (Galatians 1:6-9). To be able to recognize error, we all should heed the exhortation of Paul to "Study to shew thyself approved unto God rightly dividing the word of truth" (2 Timothy 2:15). Let us recognize that when the divine rule is followed, there can be the kind of unity God desires.

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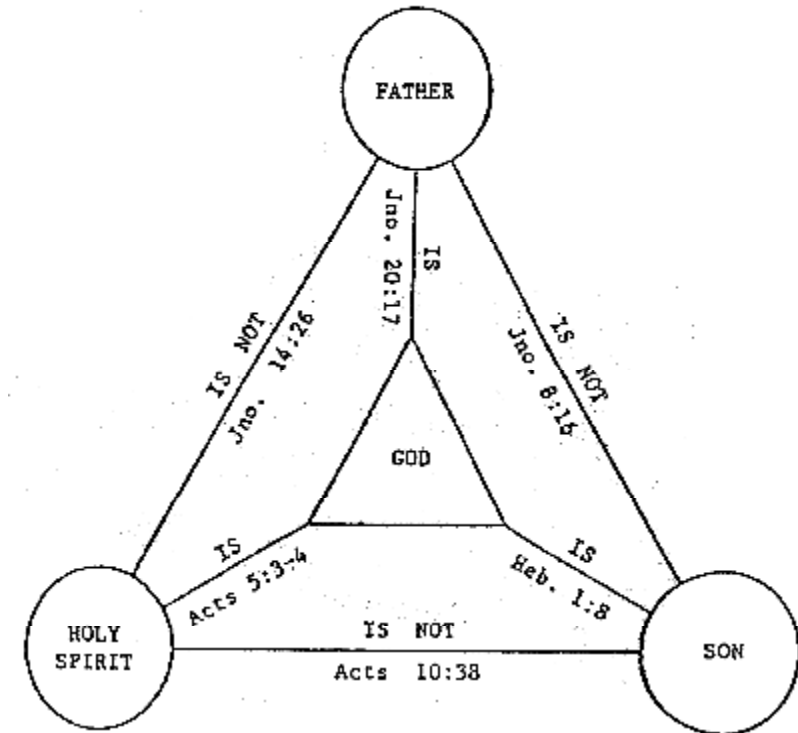


From BibleWorld.com by Ferrell Jenkins

This was my first view of the site of ancient Babylon in 1970. Jeremiah 51:37 provides a wonderful caption:

"And Babylon will become a heap of ruins."

How Can "Three" Be "One?"



(The above graphic is from Fred Liggins' booklet "Mark Your Bible" and is derived from other such depictions from other sources. It shows plainly what is and is not true concerning the three that make up what we call the "Godhead." The following article is a part of an exchange with a man who asked the important question about the Father, Son and the Holy Spirit, in particular how Christ Jesus could be "one with the Father" and not

be the Father. I'm hoping that together these will help in understanding what the Bible teaches about the relationship between God the Father, the Son and the Holy Spirit. If not, at least I tried.)

The term "God" is used of three different Beings in the Scriptures as far as I can see. Although this doesn't become clear until Jesus begins to teach, it doesn't come as a surprise when you

read the account of the creation when God speaks of "Us." So "God" refers to a group of three Beings, and there is only one such group. To say it another way, "God" is a description of this group of Beings. They are three Beings, but they are collectively "God." When Moses said "Hear, O Israel, the Lord our God is one Lord" he is saying that those collectively known as God (*elohim*, a plural Hebrew word) are collectively the only