

How Are God and Christ One?

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I think we all know that today, a miracle occurred on this very day. That was the coming of the Spirit of God. We've talked about that before on past Pentecosts. While Christ walked this earth, He prophesied that that day was going to come. Let's go to John 14:23—this was His last night on earth and He knew what was going to happen to Him, and He knew what happened to Him would open the door for the direct access of human beings to God Almighty, His Father.

John 14:23 *Jesus answered and said unto him, If a man love me, he will keep my words: [and that's true, if we love Christ, we want to make Him happy with us] and my Father will love him, and [here is the prophecy:] we [God and Christ] will come unto him, and make our abode with him [inside him or her]. (KJV)*

Let's go back four chapters to John 10 and let's start in verse 27. Christ makes a statement about those who follow Him as well as about His Father. I'll read this out of the New King James.

John 10:27 *My sheep hear My voice, and I know them [I know my sheep], and they follow Me.*

28) And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.

29) [He says] My Father, who has given them to Me, [God does the calling and once He calls, He turns the individual over to Jesus Christ] is greater than all; and no one is able to snatch them out of My Father's hand.

30) I and My Father are one. (NKJV)

The Greek word for "one" is Strong's #1520, and you might want to remember this word because it's going to come up several times before we're finished today—it's the Greek word "heis" and it can mean *one* or it can mean *only*, transferred both ways. This verse, I and My Father are one, has been used, as we've talked about before, to homogenize God and Christ. The doctrine of the trinity homogenized God, Christ, and the Holy Spirit into one essence—three substances in one essence if you can wrap your head around that one.

Recently, we've had the trinity minus one, or, as it's called today, the binity. Trinity means *tri-unity*—trinity is the contraction of tri-unity. Binity is the contraction of the word *bi-unity*, meaning two into one—two substances in one essence, meaning God and Christ are mashed together. They're all one but they manifest themselves in different ways, and if you get into Greek philosophy all of a sudden your mind starts spinning and

it's unexplainable. In both cases, whether it's the trinity or the binity, Christ and God are not separate beings—they don't use the term *being*, and that in itself is confusing to many, and was back in the days of Worldwide when the doctrine of the trinity was attempted to be taught. Trinity, binity: God and Christ are not separate beings but rather substances who have the same essence, and again, try wrapping your head around that one. They're mushed together with little distinction between Them. We have to ask the question—a logical question—is that what God and Christ want? Do They want this fuzziness between Them and not any distinction between Them?

Scripture is filled with distinctions between God and Christ—they're just everywhere: in names, titles, activities. Some say it doesn't make any difference who did what or who said what and my answer to that is, if that's the case why did God give Himself and His Son so many names and so many titles, if not to distinguish them. God and Christ want us to know who They are. That's one of our prime jobs in this physical life, over time, to understand who They are. Let's go to John 17:3—this should be the mantra for the New Testament Church or for mankind since Adam and Eve. This should be a scripture we burn into the back of our eyelids and have on our eyes the whole time.

John 17:3 *And this is eternal life, that they may know You, [who's You?] the only true God, and Jesus Christ whom You have sent. (NKJV)*

If we want eternal life and we want to pursue eternal life we should know God and Jesus Christ—who They are and what They've done, what Their names are, what Their titles are. Going back to the introduction, John 10:30, we just read it—Christ does say I and My Father are one. That begs a question—how are They one? Christ said it, so they must be one, but how? What was He referring to? In what areas are They one? We're going to see today that this being one—God and Christ—has everything to do with today—Pentecost. So the title of the sermon is:

How are God and Christ One?

First point we want to make:

1. They are one, God and Christ are one, in purpose and intent—what they intend for humankind and what the purpose is for God's plan of salvation.

Let's go to 1 Timothy 2:3—very clear scripture. It is obvious that God and Christ are one in this purpose that we're going to read about and the intent of this purpose that we're going to read about in 1 Tim 2:3. Paul is reminding young Timothy:

1 Timothy 2:3 *For this is good and acceptable in the sight of God our Savior [referring to the Father]
4) Who will have all men to be saved, and to come unto the knowledge of the truth.*

- 5) *For there is one God [referring to the Father], and one mediator between God and men, the man Christ Jesus;*
6) *Who gave himself a ransom for all, to be testified in due time. (KJV)*

We see here that God and Christ are mentioned in the same set of verses, and God and Christ have a unified purpose and a unified intent to see that all men have the opportunity to attain eternal life—all men, that means all women, all humankind, have the opportunity to attain eternal life. They are one in that desire. That purpose and that intent. There are many other scriptures that we could go through but for the sake of time we'll just use this one, and I'm sure you can remember several yourself.

The second point we want to make as how God and Christ are one is:

2. They are one in nature and character.

They have the same nature and character. Let's go to Hebrews 1:1, another memory scripture that defines God and defines Christ—revealing the fact to us that God and Christ are one in nature and character.

Hebrews 1:1 *God, who [spoke] at sundry times and in divers manners spake in time past unto the fathers by the prophets, (KJV)*

It says God spoke, so this tells us God was active in the Old Testament—He was there. He wasn't absentee, He wasn't off somewhere doing some other thing.

2) [God] *Hath in these last days spoken unto us by his Son, (KJV)*

And that is why Christ is called the Word in John 1:1, because God uses His Son to speak to us today, therefore He is called the Word.

2 continued) *... whom he hath appointed [God has appointed] heir of all things, by whom also he [God] made the worlds; [We know God made all things through Jesus Christ]*

3) *Who [referring to Christ, the Son] being the brightness of his glory [the Son being the brightness of God's Glory], and the express image of his person, (KJV)*

Hold that phrase in your mind—Christ is the express image of the person of God. Think about that. We'll come back to it in just a second, let's finish the verse. Christ is the express image of God's person ...

3 continued) *... and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; (KJV)*

Christ fulfilled His role in coming to this earth, He is now on the right hand of God Almighty in heaven as we speak—think about that. Let’s go back to this phrase: Christ is the express image of His (God’s) person.

The Greek word for “image” is very interesting. It’s Strong’s #5481 and it’s the Greek word spelled “charkter”—we get our English word *character* from this Greek word. It means *what has been stamped or engraved onto something*. Like you would engrave a coin, or stamp a face on a coin. We stamp the face of a past president on a coin—that is that character, that is an image; it means, according to Strong’s, an exact copy. When we see here that Christ is the express image of God’s person that means He is an exact copy of God’s person.

So what does “person” mean in the Bible? Let’s look that up. The Greek word for “person” is Strong’s #5287 and it’s the Greek word “hupostasis”, and The Complete Word Study Dictionary of the New Testament by Zodhiates says this about “person”—it’s very interesting—“What really exists under any appearance.”

We’re told never to judge a book by its cover and so what “person” here talks about is what’s inside, not the appearance—not the cover of the book but what’s in the book. What we’re being told here is that Christ is the express, exact copy of the inside of God. The character, the nature of God Almighty—Christ is an exact copy of that. Other translations make this verse 3 more clear. Let me read from the NIV:

Hebrews 1:3 *The Son is the radiance of God’s glory and the exact representation of his being, [of who He is] ... (NIV)*

The Amplified Bible says Christ is:

3) *... the perfect imprint and very image of God’s nature ... (AB)*

The Contemporary English Version of the Bible says Christ is:

3) *... like Him in every way. (CEVB)*

The New American Standard says Christ is:

3) *... the exact representation of His [God’s] nature ... (NASB)*

Finally, the New Living Translation says,

3) *The Son reflects God’s own Glory and everything about Him represents God exactly ... (NLT, pre-1986 version)*

You can only do that if you have the same nature and character. If your innermost being is exactly the same. We see here that Christ’s character and Christ’s nature is an exact

copy of the Father's. With that in mind, let's go to Romans 8:9 because there are many other scriptures that add to this and amplify this, or restate this concept that God and Christ are one in character and nature. Paul is saying to us today...

Romans 8:9 *But ye are not in the flesh, but in the Spirit, (KJV)*

Ok, we've been baptized, we have God and Christ dwelling in us:

9 continued) ... if so be that the Spirit of God dwell in you. [But notice he goes on to say] Now if any man have not the Spirit of Christ, he is none of his. (KJV)

We see here the Spirit of God and the Spirit of Christ mentioned in the same verse. Are the Spirit of God and the Spirit of Christ competing spirits? Are they somehow different in that they're fighting over us and trying to win a battle?—of course not! They're not competing spirits, they are one and the same Spirit—God and Christ, because they are one in nature and one in character. Let's go to Colossians 1:15. Paul is telling us, referring to Jesus Christ,

Colossians 1:15 *Who [referring to Christ] is the image of the invisible God, (KJV)*

Christ is the image of the invisible God. What's he referring to when he chose the Greek word *image*? That's Strong's #1504; it's a very familiar word to us, it's spelled e-i-k-o-n, pronounced ī'kōn, and it means *a likeness that is literally a statue* (so in Greek they would call a statue an icon), *or figuratively a representation or a resemblance*. We derive our English word "icon" from that and we know that in the Catholic and the Greek Orthodox churches, they bow down to icons—representations, pictures, or statues of Christ, or of Mary, or of a saint. They bow down to these icons which are representations, resemblances. So we see here in Colossians 1:15, Christ is the representation, the resemblance of the Living God and Christ walked the earth. We're going to see in a minute where Christ said, hey, you've seen Me, you've seen the Father. Look at 2 Corinthians 4:4—the same word *icon* is used again. (Starting off talking about the god of this world which we know is Satan.)

2 Corinthians 4:4 *In whom the god of this world [Paul is telling the church at Corinth] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image [the icon] of God, should shine unto them. (KJV)*

We see that Christ is the very image of His Dad—of His Father. Meaning that what's on the inside—the character and the nature, are identical. With that in mind let's go to John 14:9. This is what I was referring to earlier; we'll read this out of the New American Standard Bible (NASB). Philip is asking Christ, can you show us the Father, and Jesus gives Him this answer in John 14:9.

John 14:9 *Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? [This is a profound statement] He who has seen Me has seen the Father; how can you say, 'Show us the Father'?" [How can you say that?] (NASB)*

Christ is saying that knowing Him is knowing the Father; does He mean because They look alike? Is that what He's talking about because maybe on the outward appearance They have a resemblance—no, that's not what this means. It means if you have seen Christ and what He says and how He behaves, and how He acts and how He reacts—if you've seen how He does that, then you've seen how the Father does that, because They share the same nature, and the same character, and the same purpose, and the same intent. The point here, as we close out the second point, is that scripture plainly tells us that God and Christ are the same in nature and character despite being two separate beings—totally separate beings. They share the same nature and the same character—but They are two individual, totally separate beings. They are not some mushed-together essence or substance.

That leads us to the third point, and we come to the meaning of today and how it relates to today.

3. If God and Christ can be one through the Holy Spirit (as we've just read, Christ said the Father and I are one), we can be one with Them through that same Spirit.

What a concept—that God and Christ have eternally existed with the same Spirit—two separate beings with the same Spirit. Because of this day, that Same spirit is now available to people like us—human beings who are not spirit beings, we are physical beings. When Christ died on the cross and that veil was rent, that pictured the fact that human beings now had direct access to the Holy of Holies, and who sits in the Holy of Holies?—that's God the Father, and the Holy Spirit is the Spirit of God the Father and of Jesus Christ. We're coming to the meaning of this day. Let's go to Mark 10:7—we'll read this out of the New King James. We can take this analogy of the family and apply it to the relationship of God and Christ and ourselves.

Mark 10:7 *'For this reason a man shall leave his father and mother and be joined to his wife,
8) and the two shall become one flesh'; so then they are no longer two, but one flesh. (NKJV)*

Does that mean when two people get married they become one being?—of course not. Do they somehow become two substances in one essence?—of course not, they're two separate beings but they come together as one flesh. The husband and wife are separate beings but they form a family comprised of two beings and that pattern that we just read right here is the same as in heaven. The Father and the Son—two beings, one nature, one character. Let's go to John 17 and we'll begin in verse 11—Christ's last

night on earth, Christ is now praying and notice what He says when He prays. Christ is praying to His Father and He says...

John 17:11 *And now I am no more in the world, but these [who are these?—the twelve disciples] are in the world, and I come to thee [in a few hours He was going to die and then He would, after being resurrected, come to His Father]. Holy Father, keep through thine own name [God] those whom thou hast given me, that they may be one [the Greek word “heis”], as we are. (KJV)*

Through this Holy Spirit coming on this day, we can be one with God and Christ as They are now. Jumping to verse 20:

20) Neither pray I for these alone, but for them also which shall believe on me through their word; (KJV)

This is the purpose, notice verse 21:

21) That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: (KJV)

What a concept, that we can be one with God and Christ! Stinky, sweaty, smelly human beings, one with God and Christ while we're on this earth—think about that. Verse 22:

22) And the glory which thou gavest me [this is a promise] I have given them; that they may be one, even as we are one: (KJV)

The disciples, and by extension, us today, are given the opportunity to be part of the oneness of God and Christ. If the trinity doctrine was true (this is how absurd it gets) then are the twelve disciples adding to the trinity, so it's now three plus twelve (if they are one with God and Christ), or if it's a binity, then two plus twelve—is that what is meant by that? Of course not, not at all. They are one with God and Christ because we as human beings can share in the same Spirit which can give us the same nature and character if we exercise that Spirit, if we use that Spirit. Let's go to 1 Corinthians 12:12—here we have another analogy with the Body of Christ. One Body of Christ, the Church, but there are many members. Paul is explaining this, that you can be one but you can be separate beings.

1 Corinthians 12:12 *For as the body is one [that's the word “heis” and every time we see the word one in this section of scripture it is “heis”], and hath many members, and all the members of that one body, being many, are one body: so also is Christ. (KJV)*

You see a concept you can be one, but separate beings. He's leading the point you can be one through sharing the nature of God and Christ through the Holy Spirit.

13) For by one Spirit are we all baptized into one body [one spirit, one body and yet we are individuals], whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. (KJV)

He is explaining to all of us that it is possible to be one with God and Christ and yet be separate beings. It's possible for God and Christ to be one and yet be separate beings. The separate beings, whether they are God and Christ, or whether us and God and Christ, are united by the same Spirit and we are one through that same Spirit. Look at 1 Corinthians 6:17, go back six chapters. Paul makes this conclusion in just one sentence—what we've just read in 1 Corinthians 12:12:

1 Corinthians 6:17 *But he that is joined unto the Lord is one spirit. (KJV)*

Meaning if we're joined to Jesus Christ, if we are baptized and have the Spirit of Christ and the Spirit of God in us then we are one Spirit with God and Christ. Separate beings united by the Holy Spirit. God is giving us an opportunity that blows the mind. Yet sometimes we can take it for granted. Being one with God and Christ while we are humans—we can do that? Look at Hebrews 2:9—Paul is talking to the Jews of his day and to us about this concept. He's explaining to them who Jesus was and they crucified Him because of who He was.

Hebrews 2:9 *But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. (KJV)*

If we are faithful we don't have to taste eternal spiritual death.

10) For it became him [referring to God the Father], for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation [in certain translations "captain" is capitalized so that gives you a hint—it refers to Christ] perfect through sufferings. (KJV)

11) For both he [referring to Christ] that sanctifieth and they who are sanctified are all of one ["heis"]: for which cause he is not ashamed to call them brethren, (KJV)

Christ is the Captain, the Pioneer, the Forerunner, the First of the Firstfruits of our salvation, and because of His sufferings we are all one, and because of that He calls us brethren. He called the disciples friends. He is our older brother, our Pioneer, our Forerunner, the First of the Firstfruits but He also views us as friends. We're going through what He has already been through. He was able to succeed through the very Spirit of God in Him and He is telling us, you can do the same thing if you exercise My Spirit—you can do the same thing. Let's go to Ephesians 4:4. This concept of being at one with God and Christ while we are separate human beings could not be invented by human beings. This is a part of the plan of God. God's love for us is manifested by the fact that we can share His very Spirit while we are human.

Ephesians 4:4 *There is one ["heis"] body, and one Spirit, even as ye are called in one hope of your calling; (KJV)*

Notice what he says in verse 5.

*5) One Lord [referring to Christ], one faith, one baptism,
6) One God and Father of all, who is above all, and through all, and [notice this] in you all. (KJV)*

A good southerner—He's in you all. The point is that by this one Spirit—the Spirit of God—He can be in all of us. We can be united by that same Spirit. Being one with God and Christ is only possible through the Holy Spirit, that's why we're here today—being one with God and Christ and, by the way, one with each other, is made possible through what happened on this day. That Holy Spirit gives us the same nature as God, the same character as God, the same nature as Christ, the same character as Christ while we remain separate beings, while we are yet human, but our job is to exercise that Spirit, to grow that Spirit, to develop that Spirit, and have God's Spirit transform our nature and our character from (as we're going to see in a little bit) the old man or woman to the new man or woman. That new man or woman should begin, over time, to look more and more like the example Christ set on this earth when He walked this earth. The third point is, if God and Christ can be one through the Holy Spirit, we can too and what a blessing. That is one of the essences of this day.

As long as we're covering the subject we would be remiss if we don't get into the fourth point which is:

4. In what ways are Christ and God not one?

Are they one in every way or are they different in some ways? The first is obvious:

4A. They are separate beings.

The doctrine of the trinity, the doctrine of the binity says no, they're not—they're substances but they're not separate beings, but they have the same essence but they're not separate beings, and when that was being taught in Worldwide, the mental and verbal gyrations that those who were trying to teach that had to go through—you could tell at the end of refresher programs or lectures we had at the time, that they were as confused as we were out in the audience because it is unexplainable. It is not explainable. God and Christ are separate beings. We could spend five sermons going through all the scriptures that indicate that but let's just look at three—two of them in the Old Testament. Let's go to Psalm 110:1—this is the most pregnant, let's say, the most obvious of the differences. This is a psalm of David. David is speaking—he's writing. For those who say that God does not exist in the Old Testament, meaning He was off doing something else, then how can you explain this scripture—this is one of dozens.

Psalm 110:1 *The LORD* [all caps, that is YHVH, that is Jehovah, that is the Eternal, that is the Almighty, that is the Lord of Hosts, that is the Living God, all those titles belong to God the Father] *said unto my Lord,*

The LORD is YHVH, Jehovah ... said unto my Lord—that word in the Hebrew is “adown”—so, two separate beings, two different Hebrew words,

1 continued) ... Sit thou at my right hand, until I make thine enemies thy footstool. (KJV)

The LORD said to David’s Lord, my Lord—they’re obviously two separate beings; if one is going to sit at the right hand of the other they have to be separate beings—it can’t be any other way, you can’t explain it any other way—they are separate beings.

Let’s go back to Psalm 45 and see a prophecy about Christ. We’ll begin in verse 6, we’ll read verses 6 and 7. This has been buried in the scripture all these millennia and it explains the fact that there are two separate beings.

Psalm 45:6 *Thy throne, O God, is for ever and ever* [Your throne, King—that’s why it’s called the Kingdom of God]: *the sceptre of thy kingdom is a right sceptre. (KJV)*

What is the scepter?

7) Thou [referring to the scepter, we know this to be Jesus Christ] *lovest righteousness, and hatest wickedness: therefore God, thy God* [the God of the scepter], *hath anointed thee with the oil of gladness above thy fellows. (KJV)*

God has anointed the Scepter and the Scepter hates wickedness, He loves righteousness and He has been anointed by God above all other human beings. The word Christ—“Kristos” in the Greek—what does it mean? It means *the Anointed*. This obviously refers to the Father and to the Son, Jesus Christ, and that the Father has anointed the Son and sent Him to this earth to die for our sins. We see here two separate beings just like we did in Psalm 110.

Let’s go to a third scripture, the last one in talking about two separate beings—John 20:17. Christ is now appearing to Mary [Magdalene] after His death. He said something very profound.

John 20:17 *Jesus saith unto her* [referring to Mary, it’s in the context, you can check the earlier verses], *Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. (KJV)*

Christ clearly says that the Father is His God. If you're mashed together in two substances in one essence, how does that work? If He's going up to His Father to sit on His Father's right hand—it clearly indicates they are separate beings—no trinity, no binity—two separate beings united by a common Spirit which is the Spirit of God which is the Holy Spirit. So they are two separate beings, they are not one manifested in different ways, which is what the trinity and the binity say.

The second point, B, if you like to outline:

4B. They are not the same in authority.

I have a list; if you want I'll be happy to send it to you, if anybody's interested, but there are over forty scriptures that show the Father is superior to Christ in authority. Meaning, they are not one in that sense, they're not one in authority, the Father is superior to Christ in authority. They are one in nature and character, but in authority the Father is superior to Christ. Christ willingly acknowledges that and is perfectly happy with that—what a concept. Willingly humbling Himself under His Father. We just read in John 20:17, Christ says, I'm going to ascend to My Father and He is My God, He's also your God. So that shows the superiority of the Father in authority. Look at John 10:29, we read this in the introduction. Just the beginning of the verse, Christ says:

John 10:29 *My Father, which gave them me, [what did He say?] is greater than all; (KJV)*

That refers to Himself, it refers to every human being, every spirit being—greater than all. The Father is greater than everything. Finally, go to John, chapter 14, verse 28. These are only three of well over forty scriptures that indicate they are not one in authority. Christ says:

John 14:28 *Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. (KJV)*

Can't get any more clear. There's roughly forty other scriptures that indicate the same thing—the Father is supreme in authority. That is by design, Christ willingly accepts that and is perfectly happy with that. They can work together and have worked together for an eternity. God is the Originator, as we've explained in previous sermons, Christ is the Doer or the Implementer. That is one of Their relationships, doer and implementor. We see here in this fourth point that there are a couple of areas where They are not one—They are separate beings and have differences in authority.

The fifth and the last point:

5. We need to cover one verse that is used to support the homogenization of God and Christ.

The trinitarians use it, the binitarians use it (this verse) to support the fact that God and Christ are not separate beings. When they say God and Christ are one, They're two substances, but in one essence, and this one essence manifests itself in different ways—some is Christ and some is the Father, and it gets more confusing after that. We do need to address this scripture because it is used as a blanket statement about God and Christ, by people who refuse to understand the truth about the differences between God and Christ and the fact that God is supreme over all.

Let's go to Mark 12:28. There's one scripture in the New Testament and one in the Old Testament because Christ is quoting from the Old Testament, so let's go to the New Testament, Mark 12:28. We'll read there, and then we're going to go to the Old Testament to see what He quoted exactly, and then we will explain these two verses. We've addressed this before, months ago, but we have so many new listeners that I think we need to address it again. For most of you it will be a review but for our new listeners they may not have heard this before.

Mark 12:28 *And one of the scribes came, and having heard them reasoning together, and perceiving that he [referring to Christ] had answered them well, asked him [he asked Christ], Which is the first commandment of all? (KJV)*

Straightforward question—what's the most important, what's the one that we should pay attention to first?

29) *And Jesus answered him [the context is, what is the most important commandment], The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: (KJV)*

He's quoting Deuteronomy 6:4. This is odd, I always thought it was kind of odd, because this scribe is asking Him what's the greatest commandment and Christ comes back with an answer that is *not* a commandment, it's just a *statement*. It says, the Lord our God is one Lord. Well, that's not a commandment. With that in mind let's go back to Deuteronomy 6:4 because this is the verse Christ was quoting and we want to look at this in detail. It's easy to understand once you understand the words involved. In the English, it says:

Deuteronomy 6:4 *Hear, O Israel: The LORD our God is one LORD: (KJV)*

Christ was quoting this but in both cases in Deuteronomy and in Mark, the translations are wrong—they're just wrong. It's one of the few areas where the King James just got it wrong. To understand these words, *Hear O Israel, the Lord our God is one Lord*, we need to go to an interlinear Bible. An interlinear Bible reads from right to left because that's the way the Hebrew reads, and it shows every word in Hebrew below the English,

and we find that in Deuteronomy 6:4 there are only six words. Whereas in English (I just counted them) there are ten words, but in Hebrew only six. Let me read the six, and you might want to write these down because it's very interesting to look at them on paper and then see how they're translated. The first word is *shama*—we're not familiar with that. The second word is *Israel*—that we're familiar with. The third word is *YHVH*—Jehovah. The fourth word is *Elohim*, we're familiar with that. Then the fifth word is *YHVH*; it's repeated. Then the last word is a word we're not familiar with: *echad*. So the words we're not familiar with are the beginning word and the ending word, *shama* and *echad*. We have to understand there's no punctuation in Hebrew, it was added by translators. The word "is", look carefully in your Bible, *is*, in Deuteronomy 6:4, is in italics—it's not in the Hebrew, it's not there, it was added by translators.

So let's look at the first word, "shama". It is Strong's #8085 and it means *to hear intelligently, to obey, or to understand*. To hear, to obey, to understand. "Shama" is the only one of the six words that is a verb—only one. Therefore, there is no need for the word "is" because "shama" is already a verb, you don't have to add it because it is a verb. It also is in the imperative mood which means it is a command or an order, and it requires a predicate—if you remember your high school and grade-school English—that means *something* to obey and the predicate is right there among the six words. The word "is" isn't even necessary—there is a verb, it is a command, it is an order. That follows the whole context of what is the first commandment.

So the first four words are easy: shama Israel YHVH Elohim. It means, you could say, Hear and obey O Israel the LORD God. Hear and obey Israel the LORD God—it makes sense. Those are the first four words, or you could just leave out the word *hear* or leave out the word *obey*: Hear O Israel the LORD God, or, Obey O Israel the LORD God—those are the first four words.

Now the last word is the Hebrew word "echad". It is Strong's #0259 and it can mean, *one*, it can mean *first*, it can mean *alone*. That's the last of the six. Just to edify us, let's go and see two verses where it was translated and used—let's see how it was used. Keep your finger here in Deuteronomy 6:4 and we'll come right back, but let's look at 1 Chronicles 29:1. We're going to see how "echad" is translated. Remember it can mean *one* or *alone*. David is speaking to Israel and it's not long before David's death.

1 Chronicles 29:1 *Furthermore David the king said unto all the congregation, [notice what he says] Solomon my son, whom **alone** [echad] God hath chosen, [or you could say only God has chosen, God hasn't chosen any other king to follow me, only Solomon—Solomon alone] is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God. [Jehovah, Elohim, the LORD God] (KJV)*

Let's look at just a second one, Isaiah 51:2. Here, the LORD, all caps, Jehovah, YHVH is speaking, you can check the context. Talking about Abraham.

Isaiah 51:2 [YHVH is speaking, and He says] *Look unto Abraham your father, and unto Sarah that bare you: for I called him [Abraham] **alone** [or only], and blessed him, and increased him. (KJV)*

I called him “echad”, *alone* or *only*—didn’t call anybody else, just called Abraham. So you see it’s a very exclusive word in the sense, I didn’t call anybody else, I just called Abraham. God chose Solomon—didn’t call anybody else, called him *alone* to be David’s successor. So if you put the word alone or only, then those six words simply mean, Hear and obey (shama) O Israel, the LORD (YHVH, God, Elohim), the LORD (YHVH) *alone* or the LORD *only*. *Then* it’s a commandment: Hear and obey O Israel the LORD God, the LORD *only* (or the LORD *alone*)—*don’t obey anybody else but God.*

Remember the context in Deuteronomy 5, the chapter before? Deuteronomy 5 has the Ten Commandments. Now, Deuteronomy 6:4, guess what the first three verses prior to Deuteronomy 6:4 are—they are commandments, so why would not verse 4 also be a commandment? Well, it is, if you translate it correctly. Remember in Mark 12, the scribe came and said, what is the first commandment, what’s the greatest commandment, tell me. The context there is a commandment, and when it’s translated properly, Christ answered and said the first commandment is Hear and obey the Lord God, the Lord only—makes sense, absolute sense. Deuteronomy 6:4 and Mark 12:28 don’t support a trinity, they don’t support a binity at all.

This is not a new understanding because Dr. Ernest Martin, who taught at Ambassador College (he was a scholar, a researcher and a teacher), taught this in the early 1970’s and it’s been there all the time and he laid it out so clearly. I researched it for myself and looked at it myself and it’s obvious what the answer is. For someone to say, well God is one, then to say, well that covers everything—blanket statement, no difference between them—it plays right into the trinity, right into the binity, and it’s a wrong translation, and we need to understand it and need to know that.

Let’s summarize. God and Christ are not part of a trinity or a binity—they are not two substances in one essence. We need to flush that once and for all, just take the handle and give it a good flush and clear it out of the mind, because it just doesn’t belong there. They are both God. They have differing roles and titles but they are both God because they share the same Spirit—the Holy Spirit. The simple truth is God and Christ are separate beings. They share the same nature and the same character and they have a common Spirit. It is so simple—people try to make it so complicated—it’s not complicated, it’s simple. Scholars come along, particularly Greek scholars and particularly philosophers, and they try to make something very simple, very complicated, and then claim they are the only ones who understand it.

I can remember sitting in a refresher program when Joe Tkatch Jr. was trying to explain the trinity and he just looked out at us and said, you don’t have the tools to understand this. He said, we’ve been to Azusa Pacific and we are studying theology, and we have the tools and you don’t. And I said, okay, you’re telling me then (I was thinking this, I

didn't say it out loud, I wish I had) that all of these people through thousands of years didn't have the tools to understand God's Word, and now *you* are the only one that understands this and now you're going to explain it—what happens to all these thousands and thousands of God's people that didn't have the tools? Would God design His Word so that only somebody with some “superior” intellect or “superior” training could understand God's word? That is ridiculous. There is a simplicity in God's Word that the weak of the world (1 Corinthians 1:29) can understand very simply once God opens our minds. How is that mind opened? We're here today celebrating that day, through the Holy Spirit. It's all made possible through the Holy Spirit which we are here to commemorate this very day.

Here's the key—this is what we have to remember leaving today: We can become like God and Christ through the Spirit that we share in common with the two of Them. That's the key—that's the message to the New Testament Church. You can be like God and Christ—you have the Spirit available to you, to come and live inside you, and therefore you can talk like Christ, you can act like Christ, you can think like Christ, and Christ is the exact image of His Father, so through this Spirit we can be like God and Christ in every way but it's up to us. We can be carnal as all get-out, or we can get on our knees and study our Bible and exercise God's Spirit, and be more and more like Them over time.

Let's close with one scripture, Colossians 3:1. We're going to start there because this is the essence of the transformation process that occurs in each one of us once we receive God's Spirit. What I'm going to read to you is a combination of the King James and the New Living Translation [the pre-1986 online version], and the reason I do that is, in certain areas the King James is cumbersome, and in other areas the New Living Translation is kind of a little trinitarian, so I have combined the two, but the intent doesn't change.

Colossians 3:1 [Paul is saying] *Since you have been raised to new life with Christ, set your sights on the realities of heaven, where Christ sits at God's right hand in the place of honor and power. (NLT)*

Set our eyes there, not down in the mud, not down in the muck.

- 2) *Let heaven fill your thoughts; do not think only about things down here on earth.*
- 3) *For you died when Christ died, and your real self is hidden with Christ in God.*
- 4) *And when Christ, who is your real life, is revealed to the whole world, you will share in all his glory. (NLT)*

When He comes again.

5) So put to death the sinful, earthly things lurking within you. Have nothing to do with sexual sin, impurity, lust, and shameful desires. Don't be greedy for the good things of this life, for that is idolatry. (NLT)

If that's our goal. Remember what Christ was asked, which is the first commandment: Hear and obey the Lord God, the Lord only. Paul is telling us here, you put anything in front of that, that's idolatry.

*6) God's terrible anger will come upon those who do such things.
7) You used to do them when your life was still part of this world.*

That's true for all of us. [Youthful] carousing—we've all been there; that's nothing new.

*8) But now is the time to get rid of anger, rage, malicious behavior, slander [I wish people would get rid of slander], and dirty language.
9) Don't lie to each other [this is an interesting phrase out of the NLT]; you have stripped off your old evil nature and all its wicked deeds. (NLT)*

Stripped it off through the power of the Holy Spirit.

10) In its place you have clothed yourself with a brand new nature, that is continually being renewed as you learn more and more about Christ who created this new nature within you. (NLT)

Where does that nature come from?—through the indwelling of the Holy Spirit.

11) In this new life, it doesn't matter if you are a Jew or a Gentile, circumcised or uncircumcised, barbaric, uncivilized, slave, or free. Christ is all that matters, and he lives in all of us. (NLT)

Remember He said, God and I will come and make our abode in you.

12) Since God chose you to be the holy people whom he loves [God does the calling, God does the choosing], you must clothe yourselves with tenderhearted mercy, kindness, humility, gentleness, and patience. (NLT)

All fruits of the Holy Spirit.

13) You must make allowance for each other's faults, and forgive the person who offends you. Remember, Christ forgave you, so you must forgive others. (NLT)

Remember what Christ said on the cross—Father, forgive them, they don't know what they're doing.

14) And the most important piece of clothing you must wear is love; love is what binds us all together in perfect harmony. (NLT)

God's people should be that way.

15) And let the peace that comes from God rule in your hearts. [Rule strongly, rule firmly in your hearts] For as members of one body you are all called to live in peace. And always be thankful. (NLT)

Those are our marching orders and we can do it through the power of the Holy Spirit which we memorialize this very day.

Let's rejoice today because God and Christ are dwelling inside us. I think we underestimate that, we don't think about it enough. What a miracle that God loves us so much that He and Christ can come and literally live Their lives inside us. And we can be at one with Them. [Each of] us as an individual, the two of Them—we can be at one—and, if by having this Spirit, we can be one with each other: in harmony, unity, love, care, tenderness, forgiveness, mercy, forbearance and all of that—we can be one with each other. So the message is, let's go home and let's exercise the Holy Spirit so we can be at one with God, one with Christ, and one with each other.