

GENESIS 1:26 AND THE CREATION

Gen 1:26 *And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

‘Let us’ and ‘our image’ are believed by many Christians to reveal the Trinity collaboratively active in the creation of man. Is there a plurality in Genesis 1:26? If this is the case, we should expect the following Scriptures to be consistent and make explicit that there are indeed three beings involved in the creation of man. What does the next verse say?

Gen 1:27 *So God created man in his own image, in the image of God created he him; male and female created he them.*

We do not find any more reference to a plurality, but, rather, the phrase ‘his own image’. Had there been a Trinity, we should expect ‘their own image’, which is absent. What we find in the rest of the chapter is God speaking as one person, not a multiplicity.

Gen 1:29 *And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.*

Gen 1:31 *And God saw every thing that **he** had made, and, behold, it was very good. And the evening and the morning were the sixth day.*

‘I’ and ‘he’ is what we find the verses above, and not ‘we’ and ‘they’. We must also remember that only one person, Adam, was created from the dust, and not three, which attests to the fact that God exists as one person. In other words, the image of God – one man – proves that the creator is one.

A sound principle in the interpretation of Scriptures is to establish every matter at the mouth of two or three witnesses, as the Lord said: ‘that in the mouth of two or three witnesses every word may be established’ (Matthew 18:16). The prophets, Isaiah and Malachi, both emphatically declare that God is one in creation in the Scriptures below.

Isaiah 44:24 *Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;*

Mal 2:10 *Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?*

THE TOWER OF BABEL

***Gen 11:7** Go to, let us go down, and there confound their language, that they may not understand one another's speech.*

This verse is similar to Genesis 1:26. Before considering the text itself in Genesis 11:7, we need to determine the meaning of the word ‘us’. This word, translated from the Hebrew, *Elohim*, is in the plural form indeed but is often used to refer to a single person. Consider this Scripture below:

***Exodus 7:1** And the Lord said unto Moses, See, I have made thee **a god** to Pharaoh: and Aaron thy brother shall be thy prophet.*

God made Moses an *Elohim* (a god) to Pharaoh. This is the same word for ‘us’ in Genesis 1:26 and Genesis 11:7. No one would conclude from Exodus 7:1 that there is a Trinity or plurality implied, yet many have chosen to believe that *Elohim*, when applied to God, is indicative of a plurality. Whenever *Elohim* is found, it is always followed by the singular verb ‘is’ and never ‘are’. This is very important to consider in the discussion about whether *Elohim* refers to a plural being or singular. For instance, when Abraham sojourned in Gerar, he was afraid and said, ‘... the fear of God (*Elohim*) **is** not in this place ...’ (Genesis 20:11). Note that he did not say, ‘the fear of *Elohim* **are** not in this place’. Every instance where *Elohim* is mentioned, the singular form and not the plural follows.

Returning to the text in Genesis 11:7, we note that the next two verses point to one being – God alone.

***Gen 11:8** So **the LORD** scattered them abroad from thence upon the face of all the earth: and they left off to build the city.*

***Gen 11:9** Therefore is the name of it called Babel; because **the LORD** did there confound the language of all the earth: and from thence did **the LORD** scatter them abroad upon the face of all the earth.*

Three times we find ‘the Lord’ and never ‘the Lords’. Another way to resolve Genesis 11:7 is to ask: who has the power to judge humans? The answer can only be the one God of heaven. As the Psalmist said, ‘But the LORD shall endure for ever: he hath prepared his throne for judgment’ (Psalm 9:7). God has always exercised judgment alone. We will stand before one judgment seat in which the one God sits.

ABRAHAM AND THE THREE ANGELIC VISITORS

Gen 18:2 *And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,*

Genesis 18 is believed by some to represent the appearance of the Trinity in the Old Testament to Abraham while he was in the plains of Mamre. Let us consider this more carefully. One reason is that verses 5 and 9 use the plural ‘they’. For instance, verse nine states:

Gen 18:9 *And **they** said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.*

However, it soon becomes clear that only one of these three heavenly visitors represents God, and the text seems to indicate that Abraham knew which one.

Gen 18:14 *Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.*

We clearly see that the one who was addressed as ‘The Lord’ used the first person singular pronoun ‘I’. ‘And the LORD said, Shall **I** hide from Abraham that thing which **I** do (Gen 18:17). From this point, and all the way to the end of the chapter, Abraham is alone with God and pleads with him to spare Sodom and Gomorrah.

Gen 18:25 *That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the **Judge of all the earth** do right?*

Twice Abraham used ‘thee’ which is ‘you’ in modern English. Furthermore, there can only be one ‘Judge of all the earth’, and that is the one God. The most compelling argument against a Trinity in Genesis 18 is the fact that the two angelic visitors who arrive in Sodom and Gomorrah are referred to as ‘angels’ in chapter 19.

Gen 19:1 *And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;*

Finally, these angels declare to Lot that the Lord had **sent** them to destroy the cities (Gen 19:13). This means that they are not ‘co-equal’ with the one God, which is a vital pillar of the Trinity. They are under orders and are thus subordinate. This reveals their identity as angels.

THE ANGEL OF THE LORD

Gen 22:11 *And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.*

Gen 22:12 *And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.*

Some Christians are convinced from the verses above that the ‘angel’ of the Lord refers to a distinct member of the Trinity. This ‘angel’ is mentioned several times, especially in Books of Moses, the conquest of Canaan under Joshua and the settlement period under the Judges.

Some examples include the following:

Exodus 23:20 *Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.*

Exodus 23:21 *Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.*

Judges 2:1 *And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you.*

To begin with, notice that the angel in Genesis 22:12 identifies himself with God: *for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.* It was the one God who commanded Abraham to sacrifice his son, and now this same God, who is called the ‘angel’, reveals his identity as the same God. The text gives no room for distinguishing the ‘angel’ from the God who issued the command in Genesis 22:1.

Next, the word ‘Angel’ is capitalized in the English version in Exodus 23:20. There is no need for this. The Hebrew word is *mal'ak* wherever we find the English ‘angel’ and means *a messenger*. Generally, angels are created beings who never accept worship and minister to the saints according to the will of God. However, we find instances in the Bible when ‘angel’ is synonymous with the one God. This appears to be the case in Judges 2:1.

As witnesses of the one true God (Isaiah 43:10), we must be very careful in what we say about the angel of the Lord. God asks the question, ‘To whom will ye liken me, and make me equal, and compare me, that we may be like?’ (Isaiah 46:5). To believe in a co-equal triune God is to contradict Isaiah 46:5. This is a grave distortion of God’s holy truth. There was one mighty angel, Lucifer, who desired to be equal with God. ‘I will ascend above the heights of the clouds; I will be like the most High’ (Isaiah 14:14). This desire to be equal with God was the beginning of sin and evil, which will continue until the one and only God, Jesus Christ, intervenes and casts Satan into the lake of fire (Revelation 20:10).

THE THREE-FOLD BLESSING

Num 6:23 *Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,*

Num 6:24 *The LORD bless thee, and keep thee:*

Num 6:25 *The LORD make his face shine upon thee, and be gracious unto thee:*

Num 6:26 *The LORD lift up his countenance upon thee, and give thee peace.*

Among the reasons given for the existence of a Trinity in the Old Testament, Trinitarians cite the threefold blessings in Numbers 6:23-26. Let us consider this more closely. It is reasonable to counter that in order for this to be valid, we should expect to find that all blessings pronounced by God in the Old Testament follow this three-fold formula. There must be consistency in other words. What do we actually find in the Bible? Take the well-known blessing that God gave Abraham, for instance:

Gen 22:17 *That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;*

Gen 22:18 *And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.*

The blessings in the two verses above add up to five blessings. Are we to conclude, then, that there are five persons in the Godhead? Absolutely not! Just think about the blessings mentioned in Deuteronomy 28. There are close to 30 blessings mentioned. If the number of blessings correspond to the number of persons in the Godhead, then we are in serious danger of polytheism – each god pronounces a blessing. Thankfully, the truth is that the one God is rich in granting many blessings, as also Solomon, who experienced this, declares:

Proverbs 10: 22 *The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.*

According to the writer of Hebrews, what is important in the Abrahamic blessing is that God swore by himself since he is the one God alone. ‘For when God made promise to Abraham, because he could swear by no greater, he sware by himself’ (Hebrews 6:13). In other words, we are losing track of the main issue if we shift the discussion to equating the blessing with the number of persons in the Godhead. What matters, according to the apostle Paul, is that God swore by himself which proves that there is none greater than him. All divine blessings have their origin in the one God, and God is their guarantor, since no one is greater than him.

THE RIGHT HAND OF THE LORD

Exodus 15:6 *Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.*

The expression, ‘the right hand of the Lord’, is believed by many Trinitarians to support their claim of a plurality within the Godhead. Indeed, to their minds, the right hand refers to what they call ‘the second member of the Trinity’. Firstly, it is imperative that we compare as many Scriptures as possible where ‘right hand of the Lord’ features in order to draw a valid conclusion.

Psalms 16:8 *I have set the LORD always before me: because he is at my right hand, I shall not be moved.*

Isaiah 41:10 *Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.*

Isaiah 62:8 *The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored.*

David states that God is at his right hand. Obviously, this cannot refer to a geographical location separate from God. God is everywhere at the same time. He neither has a right or left arm in reality but uses these terms to facilitate communication with us in a language we can understand. We call this anthropomorphic language when God uses human characteristics to help us better understand him. Humans cannot determine where they wish to place God – God is sovereign. The right hand can only imply *the seat of God’s strength or power*. Most humans are right-handed which is why this expression became a popular way of referring to God’s might acts among humans. Note again:

Isaiah 63:12 *That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?*

For all we know, Moses could have been left-handed, but that is not the issue. God’s salvation worked through Moses working marvelous things. It is for this reason that Jesus Christ is often associated with the right hand of God. God’s creation, salvation and restoration is accomplished through the Word of God – Jesus.

Matthew 26:64 *Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*

THE LORD SAID UNTO MY LORD

Psalm 110:1 *[[A Psalm of David.]] The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*

The Lord (*Jehovah* in Hebrew) said unto the Lord (*Adown* in Hebrew) of David to sit at his right hand. The question becomes, if God is one, who is this other ‘Lord’ (Adonai) that he is having a conversation with? The only explanation that makes sense is to understand this in a prophetic perspective. The future is the future to us humans – not God. God is greater than time, and as such, he declares what shall be and how. Consider the Scriptures below:

Isaiah 44:28 *That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.*

Romans 4:17 *(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.*

God declared the name of Cyrus, the Persian king, and how he would give the command to rebuild Jerusalem 150 years before he was born. As Paul writes. God calls those things which be not as though they were. Let us apply this understanding to Psalm 110:1. God was *prophetically* sharing with David about the glorious future of the Messiah. The Messiah would be David’s Lord (*Adown*). There is only one way to understand this: the Messiah is God. Jesus asked the Pharisees ‘If David then call him Lord, how is he his son?’ (Matthew 22:45). In other words, the Lord himself clarified the identity of the Messiah – that he is the one and only God. What was prophetic about Psalm 110:1 is the coming of the flesh, the Son of God. But now that he was present in Matthew 22, he invoked Psalm 110:1 to legitimize his Godhead. The Pharisees were not Trinitarians, and the weight and power of Jesus’ interpretation of Psalm 110:1 stunned them into silence.

Finally, ‘sit thou at my right hand’ in this Scripture reinforces the interpretation above. It is the place of God’s supreme power and authority. God will never share his glory with another person. Jesus is the same God. ‘I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images’ (Isaiah 42:8). To summarize, God prophesied through David about his own coming in the flesh. This flesh, the Son of God, would be none other than Jehovah, David’s God. ‘And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life’ (I John 5:20).

WHAT IS HIS NAME, AND WHAT IS HIS SON'S NAME?

Proverbs 30:4 *Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?*

It is very important to note that Proverbs 30 is the prophecy of Agur. 'The words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal' (Proverbs 30:1). In a manner similar to Psalm 110, we need to interpret it through the lens of prophecy. In other words, the events described have no material reality when they were spoken but are intended for a future audience. With this cautionary note, let us look at the text.

Simply put, what Agur the prophet is aiming to do is identify Jesus as the Father. He employs three questions which, if answered correctly, will leave the reader with the understanding that Jesus is the same God who created the earth. Who hath ascended up into heaven, or descended? We know that this can only be the Lord Jesus Christ. 'And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven' (John 3:13). Again, it was Jesus who gathered up the fierce wind that blew over the Sea of Galilee in his fists. When Elijah wanted rain to fall in Israel, he prayed fervently before it happened. However, because Jesus is God, he just rebuked the wind. It was this fact which shocked the apostles.

Agur continues: 'who has bound the waters in a garment?' Was it not Jehovah who caused the Red Sea waters to behave as if bound by his garment until Israel crossed over? 'Who hath established all the ends of the earth?' Agur asks. The Bible reader knows fully well that God alone is the creator – and there are no co-creators or assistants with him. Remember Isaiah?

Isaiah 44:24 *Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.*

The reader is asked questions which clearly mesh together and point inescapably towards one question: 'what is his name, and what is his son's name, if thou canst tell?' The one who ascended and descended; the one who rules over the winds and the waters is the same as the one who created the earth. His name is Jehovah who has now become our salvation – Jehoshua (Jesus). Agur adds 'If thou canst tell' perhaps because he knew many would separate the two rather than discovery that the Father and Son are inseparable.

THE LORD GOD AND HIS SPIRIT

Isaiah 48:16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.

Some see the Trinity in the Scripture above. They identify the ‘I’ or the speaker as Jesus, the ‘Lord God’ as the Father and the ‘his Spirit’ as the Holy Spirit. The first problem such an interpretation runs into, is this: did Jesus exist as the so-called ‘second member of the Trinity’ from the beginning? Isaiah 48:16 says ‘I have not spoken in secret from the beginning’. There was no flesh to speak of in the beginning – God spoke the world into existence as the Word, not as the so-called ‘second member of the Trinity’. The Word cannot be distinct or have a separate existence from God. John makes this explicit:

John 1:11 In the beginning was the Word, and the Word was with God, and the Word was God.

There is no division then between the Father and his Word. Hence the speaker in Isaiah 48:16 is not claiming a separate existence or status apart from the Father. It is interesting that the New International Version quotes Isaiah 48:16 in this way:

Isaiah 48:16 Come near me and listen to this: “From the first announcement I have not spoken in secret; at the time it happens, I am there.” And now the Sovereign LORD has sent me, **endowed with his Spirit** (NIV).

Rather than the Spirit of God being a distinct person and ‘sending’ the Son of God, we should understand the Scripture as ‘anointing the flesh of God’, as the NIV states. Jesus said: ‘The Son can do nothing of himself’ (John 5:19). Furthermore, we should never divert from fundamental theological facts. God and his Spirit are the same. Jesus himself declared this. ‘God is a Spirit: and they that worship him must worship him in spirit and in truth’ (John 4:24). In the understanding of Job, there is no difference between saying that God created us or that his Spirit created us – they are one and the same.

Job 33:4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

When the Spirit of God moved on the face of the waters, it was God himself who moved to initiate the process of creation. It would be a grave sin that violates the greatest of all commandments if we entertain any notion of a distinction between God and his Spirit.

WHY HAS THOU FORSAKEN ME?

Mark 15:34 *And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? Which is, being interpreted, My God, my God, why hast thou forsaken me?*

The Scripture above seems to indicate that Jesus was separate from the Father. Just as some spectators who heard him wrongly concluded that he was calling out to Elijah (Mark 15:35), many others have fallen into the error of concluding that he was separate from the Father. To arrive at a sounder understanding, we need to go back to King David who first uttered these words.

Psalms 22:1 *[[To the chief Musician upon Aijeleth Shahar, A Psalm of David.]] My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring?*

David speaks of the enemy piercing his hands and feet, parting his garments and casting lots for his vesture. Clearly, none of these things happened to David, but to the Lord Jesus Christ. David was chosen to prophesy and articulate the sufferings that Jesus would experience. Jesus' sufferings and cry on the Cross were not for himself at all, just as David's prophesy did not apply to his own experiences. As the great prophet Isaiah declared, 'Surely he hath borne **our** griefs, and carried **our** sorrows: yet we did esteem him stricken, smitten of God, and afflicted' (Isaiah 53:4). The key word is the first person possessive pronoun 'our'. In other words, when Jesus cried 'My God, my God, why hast thou forsaken me?', he played a vicarious role (substituted for us). God is one, and Jesus is identical with this one God who is indivisibly singular. Therefore, he cannot forsake himself.

The Lord selected Peter, James and John to represent humanity. They failed in that they could not pray and watch with the Lord in Gethsemane for one hour. The drama that unfolded in Gethsemane proved beyond a shadow of doubt that God could not find one individual among the entire human race who could intercede and atone for our sins.

Isaiah 59:16 *And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.*

Hence, he himself became our advocate. We are the ones who will be forsaken by God in hell if God did not come and represent us. Remember the rich man in hell (Luke 16)? Jesus cried 'My God, my God, why hast thou forsaken me?' so that we won't have to utter those words.

TRINITY AT THE RIVER JORDAN?

Luke 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

The presence of the dove (representing the Holy Spirit), the voice from heaven (the Father) and Jesus is believed to be ‘evidence’ for the existence of three distinct persons in the godhead for Trinitarians. Was Jesus not filled with the Holy Ghost from the womb, according to Gabriel (Luke 1:35)? Why then was it descending on him as an adult at the Jordan, and, more importantly, is this ‘evidence’ that the Holy Ghost is distinct/external to him? The simple answer to these and similar questions is to begin with John the Baptist’s testimony?

John 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

The Holy Ghost is not a dove; God is a Spirit, according to Jesus (John 4:24). The Spirit of God is everywhere (omnipresent) at all times. The Spirit of God is identical with Jesus; the two are not distinct, but indistinguishable. When Christians are baptized with the Holy Ghost, the apostle Paul explains that we have received the Spirit of the Son of God, Jesus Christ.

Gal 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

The same apostle explained earlier to the Ephesians of Asia Minor that there is only one Spirit (Ephesians 4:4). Let us summarize: there is only one Spirit; that Spirit gave birth to and indwelt the Lord Jesus since birth; the same Spirit is called the ‘Spirit of his Son’. The so-called ‘distinction’ between Jesus and the Holy Spirit disappears. What about the Father – the voice that said ‘Thou art my beloved Son’? I have often found it useful to ask Trinitarians the question: who gave birth to the flesh (i.e. the Son)? Significantly, many have said ‘the Father’. However, Mary was told that the Holy Ghost would give birth to Jesus when in bewilderment she asked, ‘How shall this be, seeing I know not a man?’ (Luke 1:34, 35). We deduce from the above that the Father and the Holy Ghost are one and the same. Hence, when the Father said, ‘Thou art my Son; this day have I begotten thee’ (Psalm 2:7), the same could be attributed to the Holy Ghost. What about Jesus’ identity? He boldly declared ‘he that has seen me has seen the Father’ (John 14:9). There is no case, then, for a Trinity at the river Jordan.

WHAT KIND OF ONENESS DID JESUS PRAY FOR?

John 17:21 *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.*

Jesus prayed for unity among his disciples. It should be clear that this unity cannot be compared to the Trinity. The ‘oneness’ of the Trinity, as defined by Trinitarians, is limited to the three members of the godhead. The disciples cannot be co-equal, co-eternal etc. By their own admission, nothing can be compared to the uniqueness of the Trinity. Hence, if Jesus is not alluding to the so-called ‘unity’ of the triune members of a Trinity, what unity is he referring to? The answer is found in the words, ‘as thou, Father, art in me’. The Father is the omnipresent Spirit who indwells his own flesh and body. The church is called the ‘body of Christ’ in the Scriptures.

1Co 12:12 *For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.*

1Co 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

1Co 12:14 *For the body is not one member, but many.*

It is this latter metaphor of the body that is more useful in understanding the unity that Jesus prays for. The prayer of the Lord is that the church will reach a stage of maturation where it will resemble closely the way the Spirit of the Father indwells and animates his on flesh and blood. We see this total dependence of the flesh and blood upon the Spirit in these two verses.

John 5:19 *Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.*

John 14:10 *Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.*

In other words, the church is most effective when it understands and seeks to emulate the way in which the body of Christ (the Son) relates to the Father. Just as the body (the Son) could do nothing of himself without the Father, the church is powerless without totally surrendering to the Spirit. Actually, the way in which the body relates to the Father supports the One God doctrine, and not a Trinity. Jesus makes it explicit that his glory is identical with the Father’s.

John 17:5 *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*