

There Is One God

In this the last of our articles on the "Seven Ones" we will examine Paul's statement "There is one God" (Eph. 4:6).

Repeatedly through the Scriptures we are told that "The Lord our God is one". In this list of "seven ones" Paul has said there is "one Spirit"; "one Lord" and "one God". What shall we conclude? Shall we conclude with Jehovah Witnesses that the one Spirit is only power, not being and that the one Lord, Jesus, is less than God, that he is "a god" but not "the God"? Or shall we conclude with United Pentecostals (and other "oneness folk") that the Holy Spirit and the Son are only "manifestations" of the Father? Neither conclusion is accurate. The Deity of the Holy Spirit is seen in Acts 5. Ananias had lied to the Holy Spirit and by so doing had lied to God, thereby showing that the Holy Spirit is God (Acts 5:3, 4). The Deity of Jesus is clearly shown in John 1:1f. "In the beginning was the Word and the Word was with God and the Word WAS God". On the other hand, distinction between the Father and Son also is seen in John 1:1f; "The Word was WITH God". In 2 John 9 we are told that those who abide in the doctrine of Christ hath BOTH the Father and the Son. What then, if Ephesians 4:6 "gives sop" to neither Jehovah Witness nor United Pentecostal, what is its significance? The thrust of "one God" is to emphasize one object of worship just as one Spirit emphasizes one avenue of revelation and "one Lord" emphasizes one Voice of authority.

Men will worship something. Still not everything men worship are true objects of worship. Men worship other men, but such is sinful. Cornelius sought to worship Peter but Peter forbade him: "Stand up, I myself also am a man" (Acts 10:26). Homage paid to Bishops, Archbishops, Cardinals and Popes is wrong. There is one God and to address a man as "Lord, God the Pope" flies in the face of all the Holy Scriptures.

Men have worshipped angels (Col. 2:15). Without doubt, angels who "kept not their own principalities, but left their proper habitation" would covet such adoration. Satan offered Jesus all the kingdoms of the world, with their glory if he would "fall down and worship" him (Jude 6; Mt. 4:9). Still, righteous angels reject such offered worship. John attempted to worship the angel who showed him wondrous things, but the angel forbade it. "See thou do it not", he said. "Worship God" (Rev. 22:8f)

Men may worship an image. In the ten commandants God said, "Thou shalt not make unto thee a graven image" (Ex. 20:4). Isaiah gave a

scathing denunciation of idol worship in Isaiah 44:12-17, which read. Paul's spirit was stirred within him in Athens where he saw the idols of the Athenians. He reminded them in his Mars Hill sermon that their own poets had said "For we are his offspring" and then he concluded "Being therefore the offspring of God, we ought not to think that the Godhead is likeneth unto gold, or silver, or stone, graven by art and device of man" (Acts 17:28f).

Men worship money for covetousness is idolatry (Col. 3:5). The love of money is the root of all kinds of evil, yet many today, while not having a golden idol, have made silver and gold their god. But these things perish, just as man will perish.

Some make their belly their god (Phil. 3:19). Whatever their desires, whether lawful or unlawful, they get. Their lusts rule their lives.

Still there is only one true object of worship, the Creator. Because He has made us and in him we "live and move and have our being", we should offer service well pleasing from the heart. "God is a Spirit and they that worship him must worship him in Spirit and in truth" (Jn. 4:24).

All men worship something or someone. It behooves us all to ask ourselves the question, "Who or what is my God"?

Jim McDonald