

The Prayer of Christ for Believers, Part 5: Unity without Compromise John 17:17-23

John 17:15–23 (NKJV)

¹⁵ I do not pray that You should take them out of the world, but that You should keep them from the evil one. ¹⁶ They are not of the world, just as I am not of the world. ¹⁷ Sanctify them by Your truth. Your word is truth. ¹⁸ As You sent Me into the world, I also have sent them into the world. ¹⁹ And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

²⁰ “I do not pray for these alone, but also for those who will believe in Me through their word; ²¹ 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. ²² And the glory which You gave Me I have given them, that they may be one just as We are one: ²³ 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.

Introduction:

The greek word for church in the New Testament is

ekklésia: an assembly, a (religious) congregation

Original Word: ἐκκλησία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: ekklésia

Phonetic Spelling: (ek-klay-see'-ah)

Definition: an assembly, a (religious) congregation

Usage: an assembly, congregation, church; the Church, the whole body of Christian believers.

1577 ekklēsía (from 1537 /ek, "out from and to" and 2564 /kaléō, "to call") – properly, people called out from the world and to God, the outcome being the Church (the mystical body of Christ) – i.e. the universal (total) body of believers whom God calls out from the world and into His eternal kingdom.

<https://biblehub.com/greek/1577.htm>

The Historic Christian church, (the true church) has been defined by its Doctrine and its practice. Its Orthodoxy and its Orthopraxy. These originate for the there commitment to the Objective Revelation given in the Bible.

In our day, more than ever, the term church is used in a very loose and general way, without any definitional and doctrinal distinctive.

A Church can mean anything from a Biblical, Orthodox, Evangelical assembly to a group of people meeting under a cultic leader who believes God gave him the Authority to speak for God. The same is the case for the word Evangelical. It too, has been used in such a loose non precise way that it has lost it's meaning.

This is simply a reflection of a greater problem of a commitment to Relationships rather than Revelation.

Martyn Lloyd Jones, referred to the problem he was facing in his day with the ecumenical movement, with these words,

“The ecumenical people put fellowship before doctrine. We are evangelicals; we put doctrine before fellowship.”

Well, I wish that were the case today. I wish that evangelicals believed that. To nail a definition of “Evangelical” down today is like nailing jello to the wall.

This is a direct result of the erosion of the commitment to precision in the truth of Scripture.

Lines have been erased, walls have been broken down. Doctrine has been deserted...

All in the name of Unity of the church,
even in the name of the Evangelical church, which by definition in today's terms means nothing.

John MacArthur wrote,

Is the Evangelical Movement Really "Evangelical"?

“This downgrade did not happen suddenly. For decades key leaders in the Evangelical Movement, obsessed with gaining the world's applause and approval, have shown a troubling willingness to adjust their political and doctrinal stance to whatever were the prevailing opinions in the academic world, popular culture, and (more recently) social media.

The movement that wears that label has become so theologically diverse that it belies its own name. Today the evangelical swamp is chock full of charlatans, heretics, socialists, Marxists, and race-hustlers. There is nothing truly and biblically evangelical about it.

As a result, the meaning of the term evangelical has become so thoroughly murky that it stands in urgent need of reclamation and redefinition.

The current generation of evangelicals are the malformed children of such utilitarian influences. The movement is full of preachers who use Scripture only to abuse it. They manipulate people with fables, sentimental homilies, self-help lectures, and pious vision-casting. Such methods have seduced doctrinally and biblically illiterate crowds into thinking they are Christians. There is no worse brand of soul-killing sin.”

<https://blog.tms.edu/is-the-evangelical-movement-really-evangelical>

In last weeks sermon, I referred to a message that Martyn Lloyd Jones brought on the topic of the unity of the church.

In that context he was facing the very real issue of divisions among evangelical denominations while at the same time the churches embracing an ecumenical approach to the false church for the appearance of visible unity.

In the sermon entitled “Evangelical Unity; An Appeal” he said these words

“...in addition to all this there is the new attitude towards Rome. A change, a profound change, has taken place in the attitude of protestants toward the Roman Catholic Church. The situation is indeed so novel that I am afraid that many of us as evangelicals do not yet quite realize yet and are not aware of what is happening. We have attended to live in our own churches and our own circles, and have not been aware of what has been happening in the wider world round and about us. On top of all this, the position is moving and changing very rapidly. Whether we like it or not is not the question; it is moving. Things are taking place and the momentum is indeed alarming to observe.

What then, is our position as evangelicals in this modern situation in which we find ourselves? Like the chairman I can only speak for myself. To me there is only one answer to give to the question as to where evangelicals stand in light of all of this. I feel that our position is a pathetic one. Indeed to me it is a tragic one.”

Later in the sermon he had this to say in regards to our silence on this ecumenical movement among the churches.

“We have said nothing. I say shame on us as evangelicals. Our silence is very nearly becoming criminal silence.”

The Purpose (Need)of Security

5. Because of our Location

6. Because of our Consecration

7. Because of Evangelization

8. Because of Unification

20 “I do not pray for these alone, but also for those who will believe in Me through their word;

21 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.

Jesus prays not only for the 11 but for all who will
 believe...

that they one

that is one with the Apostles,
 and one with the Jesus and the Father.

And the point is that this unity is for the purpose of
 evangelism. To reach the world for Christ.

21 **that** they all may be one,

that the world may believe that You
 sent Me.

So this unity, this oneness, is absolutely critical to
 the testimony of the church to the world, and for the
 effectiveness of the Gospel witness.

NOTE

The Gospels believability is based once the unity of
 the church.

That is an astounding statement.

There world will either believe or not believe based
 not the oneness of the the church.

Heaven and Hell rest in the balance of this unity.

This is huge.

So we need to get this right!!!!

IF we miss this our credibility is gone.

So how are we to understand this unity, this oneness
Jesus is praying for.

This has been one of the most misunderstood and
misapplied and taken out of context scriptures in all
the Bible.

When you here someone quote this verse, it is
usually states that Jesus wants

1. No division in His church

2. No denominations in the church.

Baptist, Presbyterian, Methodist, Anglican,
Lutheran, Mennonite, Pentecostal etc....

3. No doctrine in the church

4. No Defection in the Church

What I mean by this is that there should be no recognized or declared defectors in the visible church.

There can be no lines drawn between the catholics and protestants, no differences between the mormons and evangelicals, no division between J.Ws and Christians, No distinctions made between Islam and Christianity.

For those who still have some semblance of commitment to doctrine. They will say that we know we have doctrinal differences and they can be large and important differences, but we can still get together and present a unified front to combat the immorality of our day.

In other words, we can set aside our doctrinal differences so we can fight against Abortion, Homosexuality, the destruction of the family and religious freedom.

This is the context that gave rise to one of the most influential document in recent ecumenical history.

“March 29, 1994 saw a development that some have touted as the most significant development in Protestant-Catholic relations since the dawn of the Reformation. A document titled “Evangelicals and Catholics Together: The Christian Mission in the Third Millennium” was published with a list of more than thirty signatories—including well-known evangelicals Pat Robertson, J. I. Packer, Os Guinness, and Bill Bright. They were joined by leading Catholics such as John Cardinal O’Connor, Bishop Carlos A. Sevilla, and Catholic scholar Peter Kreeft.

A team of fifteen participants led by Richard John Neuhaus and Charles Colson drafted the twenty-five-page document. Neuhaus is a former Lutheran minister who converted to Catholicism in 1990 and has since been ordained to the priesthood. Like Colson, he is an influential author and speaker.

The statement in effect reverses what the Protestant Reformation advocated regarding sola Scriptura and sola fide. The position of the Reformers regarding justification, which was quite biblical, was pronounced as anathema by the Roman Catholic Council of Trent in 1547. Other

essential biblical doctrines have been denied by Roman Catholic pronouncements

The lengthy statement of accord that resulted has been praised in both the secular and Christian press as a landmark ecumenical agreement. Especially notable is the fact that the Catholics who signed are not from the liberal wing of Catholicism. Signatories on both sides are conservatives, many of whom are active in the pro-life movement and other right-wing political causes. Historically, evangelicals and conservative Catholics have opposed ecumenical efforts.

An article in *Christianity Today* praised the accord for bringing conservatives into the ecumenical movement: “For too long, ecumenism has been left to Left-leaning Catholics and mainline Protestants. For that reason alone, evangelicals should applaud this effort and rejoice in the progress it represents.” 4

The document begins with this: “We are Evangelical Protestants and Roman Catholics who have been led through prayer, study, and discussion to common convictions about Christian faith and mission.

Later in the Introduction, the document states, “As Christ is one, so the Christian mission is one. That one mission can and should be advanced in diverse ways. Legitimate diversity, however, should not be

confused with existing divisions between Christians that obscure the one Christ and hinder the one mission” (2).

“Visible unity” is the stated goal (2). The document quotes John 17:21, where the Lord Jesus prayed “that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me.” Then this follows: “We together, Evangelicals and Catholics, confess our sins against the unity that Christ intends for all his disciples” (2).

Those who drafted the accord did acknowledge other important areas of doctrinal difference between Roman Catholicism and evangelicalism. Further, they correctly observed that real unity cannot be achieved merely by glossing over Catholic-evangelical differences. In fact, near the end of the Introduction, they state, “We reject any appearance of harmony that is purchased at the price of truth” (4).

<https://www.gty.org/library/articles/A149/evangelicals-and-catholics-together>

The major problem is that is appearance of harmony at the price of truth is exactly what what achieved.

This was further advanced in the popular Manhattan Declaration drafted in New York in 2009

to bring unity in the fight against Abortion and to stand for biblical marriage and Religious liberty, Prominent Orthodox, Catholic and Evangelical leaders drafted and signed the document.

These documents and subsequent efforts have brought together some of the worlds largest religions to fight the moral evils of our day.

But is that what Jesus was praying for... that we set aside all our doctrinal differences and join hands to fight all the moral evils of our day?

Was it all about getting together and stopping abortion and the assault on marriage and religious freedom?

What exactly then was Jesus talking about.
Was just mission, mandate or morality
or is is something more?

Before we look at the text again,
Let me remind you a Biblical principle of Hermeneutics.

1. You always interpret the unclear with the clear.
2. The Reformers taught Analogia Scriptura.
Compare scripture with scripture.

2 Corinthians 6:14–17 (NKJV)

¹⁴ Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? ¹⁵ And what accord has Christ with Belial? Or what part has a believer with an unbeliever? ¹⁶ And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said:

*“I will dwell in them
And walk among them.
I will be their God,
And they shall be My people.”*

¹⁷ Therefore

*“Come out from among them
And be separate, says the Lord.
Do not touch what is unclean,
And I will receive you.”*

14 Do not be unequally yoked together with unbelievers.

heterozugeó: to be yoked up differently, i.e. to be unequally yoked

Original Word: ἕτεροζυγέω

Part of Speech: Verb

Transliteration: heterozugeó

Phonetic Spelling: (het-er-od-zoog-eh'-o)

Definition: to be yoked up differently, to be unequally yoked

Usage: I am yoked with one different from myself, unequally yoked. 2086 heterozygéō (from 2087 /héteros, "another of a different kind" and 2218 /zygós, "a yoke, joining two to a single plow") – properly, different kinds of people joined together but unevenly matched; hence "unequally yoked" (not aptly joined).

2086 /heterozygéō ("mis-matched") is used figuratively of Christians wrongly committed to a partner holding very different values (priorities), i.e. that run contrary to faith (the kingdom of God).

Deuteronomy 22:10 (NKJV)

¹⁰ "You shall not plow with an ox and a donkey together.

different gate, different nature,

used in Pauls day of greeks with different philosophies

Paul, here, is not talking about doing business with unbelievers, working for unbelievers, selling

products to unbelievers, enjoying the talents of unbelievers etc.

Nothing in the context would lead to the idea that he is referring to earthly issues of human endeavors. In Paul's analogy, believers and unbelievers are two different breeds and cannot work together in the spiritual realm. He called for separation in matters of the work of God, since such cooperation for spiritual benefit is impossible. The false teachers were eager to blend the people of God with the pagan worshipers, because that hinders the gospel. That is what this text forbids.

MacArthur, J. F., Jr. (2003). [2 Corinthians](#) (p. 246). Chicago: Moody Publishers.

For believers to join with unbelievers in a common spiritual effort makes no sense. To demonstrate that reality, Paul makes four rhetorical common-sense contrasts, each in the form of a question that assumes a negative answer.

MacArthur, J. F., Jr. (2003). [2 Corinthians](#) (pp. 247–248). Chicago: Moody Publishers.

¹⁴ Do not be unequally yoked together with unbelievers. For what **fellowship** has righteousness with lawlessness?

metoché: sharing

Original Word: μετοχή, ἥς, ἡ

Part of Speech: Noun, Feminine

Transliteration: metoché

Phonetic Spelling: (met-okh-ay')

Definition: sharing

Usage: sharing, partnership, fellowship.

Cognate: 3352 metoxé – a close relation between partners, i.e. people sharing something held in common (used only in 2 Cor 6:14); joint-activity. [See 3353](#) (metoxos).

A related word is used to speak of Peter's partners in the fishing business (Luke 5:7), of believers' sharing in a heavenly calling (Heb. 3:1), and of their union with Christ (Heb. 3:14). It thus describes being involved in a relationship of common life and effort. Obviously, **righteousness** and **lawlessness** are opposites. **Righteousness** is obedience to the law of God; **lawlessness** is rebellion against His holy law. **Righteousness** characterizes believers (Rom. 4:7; Eph. 2:10; Titus 2:14; Heb. 8:12; 10:17), because Christ's righteousness has been imputed to them (2 Cor. 5:21; cf. Rom. 5:19; 1 Cor. 1:30; Phil.

3:9) and because they are born of God and therefore possess a new nature, which is made righteous (Rom. 6:19). Unbelievers, on the other hand, are characterized by **lawlessness**, since that is the nature of unredeemed sinners.

The righteous and the rebellious cannot partner in any common spiritual enterprise because of this absolute contrast between them. They are as separated as sin is from virtue.

MacArthur, J. F., Jr. (2003). [2 Corinthians](#) (p. 249). Chicago: Moody Publishers.

¹⁴ Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?

koinónia: fellowship

Original Word: κοιωνία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: koinónia

Phonetic Spelling: (koy-nohn-ee'-ah)

Definition: fellowship

Usage: (lit: partnership) (a) contributory help, participation, (b) sharing in, communion, (c) spiritual fellowship, a fellowship in the spirit.

2842 koinōnía (a feminine noun) – properly, what is shared in common as the basis of fellowship (partnership, community).

It is self-evident that **light** and **darkness** are mutually exclusive; thus, this contrast is a common biblical metaphor (cf. Isa. 5:20; John 1:5; 3:19; 8:12; 12:35, 46; Acts 26:18; Rom. 13:12; Eph. 5:8, 11; Col. 1:12–14; 1 Thess. 5:5; 1 Peter 2:9; 1 John 1:5; 2:8–9). Intellectually, **light** refers to truth, **darkness** to error; morally **light** refers to holiness, **darkness** to evil. Those who are righteous in Christ walk in the light (John 8:12; 12:35; Eph. 5:8; 1 John 1:7); those who are unrighteous are part of Satan’s kingdom of darkness (Luke 22:53; Eph. 6:12; Col. 1:13). The ultimate destination of the righteous is the eternal light of heaven (Col. 1:12; 1 Peter 2:9; Rev. 22:5), that of the unrighteous the eternal darkness of hell (Matt. 8:12; 22:13; 25:30; 2 Peter 2:17). To expect the children of **light** to work together with the children of **darkness** is as foolish as to expect it to

be both light and dark in the same place at the same time.

MacArthur, J. F., Jr. (2003). [2 Corinthians](#) (p. 249). Chicago: Moody Publishers.

15 And what accord has Christ with Belial?

sumphónésis: agreement

Original Word: συμφώνησις, εως, ἡ

Part of Speech: Noun, Feminine

Transliteration: sumphónésis

Phonetic Spelling: (soom-fo'-nay-sis)

Definition: agreement

Usage: harmony, agreement, concord.

symphōnéō (from [4862](#) /sýn, "together with" and [5456](#) /phōné, "sound, voice," which is the root of the English word, "symphony") – properly, voicing the same opinion because like-minded.

Paul's third rhetorical question showing mutual exclusivity deals with the leaders of the respective kingdoms. Obviously, there is a fundamental and

eternal antagonism between **Christ**, the ruler of the kingdom of light and righteousness, and **Belial** (an ancient name for Satan), the ruler of the kingdom of darkness and lawlessness. **Belial** (*Beliar* in the Greek text) is used only here in the New Testament. The Hebrew phrase “sons of Belial” (the nkjv translates this phrase “corrupt” or perverted” men, while it is translated “worthless men” in the nasb; e.g., Deut. 13:13 [13:14 in the Hebrew text]; Judg. 19:22; 1 Sam. 2:12; 2 Chron. 13:7) appears more than a dozen times in the Old Testament. The term “Belial” is found in the Dead Sea Scrolls in reference to Satan. The title is a fitting one for him, because he is the utterly and supremely worthless one. To assume that Christ and Satan could cooperate in any common spiritual effort is utterly absurd.

MacArthur, J. F., Jr. (2003). [2 Corinthians](#) (p. 250). Chicago: Moody Publishers.

Belial, a demon, and in fact a name for Satan.

955 Belíal (transliterated from the OT 1100 /glóssa, "worthless, vile, wickedness") – Belial, an appellation of Satan which stresses his deep-seated wickedness – "the one who is utterly worthless because vile."

15 And what accord has Christ with Belial? Or what part has a believer with an unbeliever?

meris: a part, portion

Original Word: μερίς, ἰδος, ἡ

Part of Speech: Noun, Feminine

Transliteration: meris

Phonetic Spelling: (mer-ece')

Definition: a part, portion

Usage: (a) a part, division of a country, (b) a share, portion.

This question sums up the first three, reinforcing the obvious truth that a **believer** has no **common** spiritual ground **with an unbeliever**. Faith has nothing in common with unbelief; the faithful and the faithless are committed to mutually exclusive ideologies and energized by opposing powers. As God asked in His maxim to wayward Israel, “Can two walk together, unless they are agreed? (Amos 3:3 nkjv).

MacArthur, J. F., Jr. (2003). [2 Corinthians](#) (p. 250). Chicago: Moody Publishers.

¹⁶ And what agreement has the temple of God with idols?

sugkatathesis: a putting down together, i.e. agreement

Original Word: συγκατάθεσις, εως, ἡ

Part of Speech: Noun, Feminine

Transliteration: sugkatathesis

Phonetic Spelling: (soong-kat-ath'-es-is)

Definition: a putting down together, agreement

Usage: assent, agreement, concord, alliance.

All false religion is in the final analysis “doctrines of demons” (1 Tim. 4:1; cf. Deut. 32:17; Rev. 9:20) and is virulently hostile to the true God. There can be no **agreement** between **the temple of God** and **idols**. Christianity is incompatible with every form of false religion

MacArthur, J. F., Jr. (2003). [2 Corinthians](#) (p. 251). Chicago: Moody Publishers.

2 Corinthians 6:14–17 (NKJV)

¹⁴ Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? ¹⁵ And what accord has Christ with Belial? Or what part has a believer with an

unbeliever? ¹⁶ And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said:

*“I will dwell in them
And walk among them.
I will be their God,
And they shall be My people.”*

¹⁷ Therefore

*“Come out from among them
And be separate, says the Lord.
Do not touch what is unclean,
And I will receive you.”*

To be bound together with unbelievers is not only foolish and irreverent, but it also disobeys God’s explicit command, expressed in the two imperative verbs translated **come out** and **be separate**. **Therefore** links the command in this verse with the principle expressed in verse 16. As those personally indwelt by the living God, believers are to avoid any joint spiritual effort with unbelievers. As the temple of the living God, they must not be linked for the cause of the advancement of divine truth with any form of false religion.

The thought in this verse hearkens back to Isaiah 52, where God commanded His people, “Depart, depart, go out from there, touch nothing unclean; go out of the midst of her, purify yourselves, you who carry the vessels of the Lord” (v. 11; cf. Rev 18:4). Christians, like Israel at the time of her salvation (vv. Isa. 52:7–10), must make a clean break with all false religion to avoid its contaminating influence (cf. 2 Tim. 2:16–17). Paul repeated this principle in Ephesians 5:5–11:

For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them; for you were formerly darkness, but now you are light in the Lord; walk as children of Light (for the fruit of the Light consists in all goodness and righteousness and truth), trying to learn what is pleasing to the Lord. Do not participate in the unfruitful deeds of darkness, but instead even expose them.

1 Corinthians 10:19–21 (NKJV)

¹⁹ What am I saying then? That an idol is anything, or what is offered to idols is anything? ²⁰ Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. ²¹ You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.

Paul is not saying that we have no contact with unbelievers

**An example of why this is so important is found in the life of the co founder of 40 days for life...
David Bereit**

He says

I went from a company car and good income to a job and after that I needed to fundraise. I had to trust in God. That led, three years later, to forming 40 Days for Life in 2004, with the idea to fast and pray for 40 days outside of abortion clinics.

During my time in the pro-life movement, I was attracted to the dedication and strength

of the Catholic witnesses. **It started to break down the barriers I had about the Church.**

“Why aren’t you Catholic?” is a question that **David Bereit** encountered frequently as co-founder and CEO of **40 Days for Life**, a prayer and fasting campaign outside of abortion facilities.

He estimates that 75%-80% of 40 Days participants are Catholic, as is his wife of 26 years. And as of this past Easter, Bereit is Catholic, too. He entered the Church from the Presbyterian tradition, during the Easter vigil Mass at St. Mary of the Immaculate Conception parish in Fredericksburg, Virginia.

In the early days, I thought: “Oh, my poor girlfriend is misled. I’ll help her to find the truth.” I thought Margaret might one day come over to the Protestant realm, but early on, I saw that she loved the Catholic faith and that it is part of her identity.

It has been step by step. Early on, we had fertility problems and dug into the Catholic teachings on life. We went to the **Pope Paul VI Institute**, and Margaret had surgery, which is why we have our two children. I struggled with some of it at first, but came to understand the truth of the Catholic teachings on life.

I had trouble with apostolic succession and the Real Presence and the Blessed Mother. But as I came to understand more of the teachings, I realized that the Church was right on so many things, and where I came from was dead wrong on some of the core teachings of the Gospel.

To infiltrate churches under the guise of tolerance and cooperation is one of Satan's most cunning ploys. He does not want to fight the church as much as join it. When he comes against the church, it grows stronger; when he joins with the church, it grows weaker. Undiscerning believers who join in a common spiritual cause with unbiblical forms of Christianity or other false religions open the door wide to satanic infiltration and forfeit the blessing of God. Further, embracing those heretical systems falsely reassures their followers that all is well between them and God, when actually they are headed for eternal damnation.

MacArthur, J. F., Jr. (2003). [2 Corinthians](#) (pp. 246–247). Chicago: Moody Publishers.

It is a sobering reality that a good and noble cause like fighting the evil of abortion can be used by the Devil to save the lives of Babies in order to confuse the Gospel so that many will believe that there is no

difference between that true Gospel that saves and a damning message of the Roman Catholic religion that will lead thousands to hell who have stood for hours outside of clinics praying the Rosary to stop abortion.

It is also sobering to know that there are well meaning influential leaders of local evangelical churches that have partnered with false religions, joining the hands of the Devil with Christ, blending darkness with light, hiding the truth with a blanket of error, in order to save babies, fight for religious freedom and the family only to communicate a gospel that is diluted and deceiving millions into believing there false religion is true.

Our Pastors, Elders of our churches and leaders of our parachurch organization need to Obey

2 Corinthians 6:17–7:1 (NKJV)

¹⁷ Therefore

*“Come out from among them
And be separate, says the Lord.
Do not touch what is unclean,
And I will receive you.”*

¹⁸ *“I will be a Father to you,*

and you shall be My sons and daughters, says the Lord Almighty.”

7 Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

It is in this context of this book that these words are given

2 Corinthians 10:3–5 (NKJV)

³ For though we walk in the flesh, we do not war according to the flesh. ⁴ For the weapons of our warfare *are* not carnal but mighty in God for pulling down strongholds, ⁵ casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,

2 Corinthians 11:13–15 (NKJV)

¹³ For such *are* false apostles, deceitful workers, transforming themselves into apostles of Christ. ¹⁴ And no wonder! For Satan himself transforms himself into an angel of light. ¹⁵ Therefore *it is* no great thing if his ministers also transform themselves

into ministers of righteousness, whose end will be according to their works.

But to be clear, this does not mean that we do not reach out and get to know unbelievers for evangelism

1 Corinthians 5:9–11 (NKJV)

⁹ I wrote to you in my epistle not to keep company with sexually immoral people. ¹⁰ Yet *I* certainly *did* not *mean* with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world. ¹¹ But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person.

Lets look at the text again.

John 17

So what does Jesus mean, by that His church be one.

This reference to oneness or unity is first mentioned in

John 17:11 (NKJV)

¹¹ Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, **that they may be one as We are.**

Jesus prays

John 17:21 (NKJV)

²¹ 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.

John 17:22–23 (NKJV)

²² And the glory which You gave Me I have given them, that they **may be one** just as We are one: ²³ 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.

First, the key to understanding this unity is to understand the phrases

John 17:11 **that they may be one as We are.**

John 17:21 (NKJV)

²¹ that they **all may be one**, as You, Father, **are in Me, and I in You**; that they also **may be one in Us**

John 17:22

that they **may be one**
just as We are one:

John 17:23

²³ **I in them, and You in Me**; that they **may be made perfect in one,**

First notice

may be v 11, v21, v22 v 23

ᾧσιν pres. act. subj.

eimi: I exist, I am

Original Word: εἰμί

Part of Speech: Verb

Transliteration: eimi

Phonetic Spelling: (i-mee')

Definition: I exist, I am

Usage: I am, exist.

Second the word, just as or as

καθὼς v. 11, 21, 22

kathōs (an adverb derived from [2596](#) /katá, "according to" and [5613](#) /hōs, "as compared to, to the extent of") – properly, "in proportion, to the degree that" (J. Thayer); just as (in direct proportion), corresponding to fully (exactly).

Third, notice there word in, not with

v. 11

v 21 as You, Father, are in Me, and I in You;

John 17:23

²³ **I in them, and You in Me; that they may be made perfect in (eis into) one,**

This unity is based on a Union with the Father and the Son.

It is one of character, quality and nature.

The Father is in the Son and the Son is in the Father so much so that

John 14:7–9 (NKJV)

⁷ “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”

⁸ Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”

⁹ Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?”

So many start with the Idea that this is oneness in purpose or mission and it is true that that is an expression of the oneness, but that is not the oneness.

The oneness is the oneness that comes with union with the Son and Father

John 17:23

23 **I in them, and You in Me**; that they **may be made perfect in (eis into) one**,

We are in Christ and Christ is in us. We are new in nature now, and new in quality. We are God but we are like God in character and quality

So this oneness is union with the Father and the Son. And that union that comes thru salvation

But it must be made very clear, that this union “oneness cannot happen” unless there is an acceptance and belief of the truth.

“It is a unity predicated on adherence to the revelation the Father mediated to the first disciples through his Son, the revelation they accepted (vv. 6, 8) and then passed on”

Carson, D. A. (1991). *The Gospel according to John* (p. 568). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

John 17:17–19 (NKJV)

17 Sanctify them by Your truth. Your word is truth.

18 As You sent Me into the world, I also have sent them into the world. 19 And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

John 15:3–5 (NKJV)

³ You are already clean because of the word which I have spoken to you. ⁴ Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

⁵ “I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

This prayer that they may be one, starts with union with Christ, that can only happen with acceptance of the truth of the gospel, producing genuine salvation. This then, leads the new creature in Christ to have the same purpose and mission of the Father and the Son.

The mission and the mandate start with true salvation in Christ.

Despite their outward denominational differences, all true Christians are spiritually united by regeneration in their belief that salvation is by grace alone through faith alone, in Christ alone, and their commitment to the absolute authority of Scripture. All those who savingly believe in the Lord Jesus Christ “are one body in Christ, and individually members one of another” (Rom. 12:5). D. A. Carson notes that the unity for which Christ prayed “is not achieved by

hunting enthusiastically for the lowest common theological denominator, but by common adherence to the apostolic gospel, by love that is joyfully self-sacrificing, by undaunted commitment to the shared goals of the mission with which Jesus' followers have been charged" (*The Gospel According to John*, The Pillar New Testament Commentary [Grand Rapids: Eerdmans, 1991], 568). By the power of God, believers, united in spiritual life, are also united in purpose, share the same mission, proclaim the same gospel, and manifest the same holiness.

MacArthur, J. F., Jr. (2008). [*John 12–21*](#) (p. 289). Chicago, IL: Moody Publishers.

there is an extraordinary, supernatural unity in the universal church; it is the “the unity of the Spirit,” not created by believers, but preserved by them (Eph. 4:3). In Ephesians 4:4–6 Paul lists seven features of that Holy Spirit-created unity.

First, there is “one body,” the body of Christ, which is comprised of all believers since the church’s inception on the day of Pentecost.

Second, there is “one Spirit,” the Holy Spirit, apart from whom no one can believe savingly in Jesus Christ (1 Cor. 12:3). The Spirit is also the agent by which Christ baptizes believers into His body (1 Cor. 12:13; cf. Matt. 3:11).

Third, there is “one hope,” in the promised eternal inheritance guaranteed to every believer by the Holy Spirit (Eph. 1:13–14).

Fourth, there is “one Lord,” Jesus Christ, who is the sole head of the body (Col. 1:18; cf. Acts 4:12; Rom. 10:12).

Fifth, there is “one faith,” the “faith which was once for all handed down to the saints” (Jude 3); the body of doctrine revealed in the New Testament.

Sixth, there is “one baptism.” This probably refers to water baptism, the believer’s public confession of faith in Jesus Christ. (Holy Spirit baptism is implied in v. 5.)

Finally, there is “one God and Father of all who is over all and through all and in all.” The one true God is the sovereign ruler of everything, including the church.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 289–290). Chicago, IL: Moody Publishers.

This produces one flock, one true church.

John 10:16 (NKJV)

¹⁶ **And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd.**

Romans 12:5 (NKJV)

⁵ so we, *being* many, are one body in Christ, and individually members of one another.

1 Corinthians 12:12 (NKJV)

¹² For as the body is one and has many members, but all the members of that one body, being many, are one body, so also *is* Christ.

Galatians 3:28 (NKJV)

²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

One mission with one Christ

John 5:16–23 (NKJV)

¹⁶ For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath.

¹⁷ But Jesus answered them, “My Father has been working until now, and I have been working.”

¹⁸ Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

¹⁹ Then Jesus answered and said to them, “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.

²⁰ For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.

²¹ For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom He will.

²² For the Father judges no one, but has committed all judgment to the Son, ²³ that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

And it is true that Christ does want us to be of the same mind and unified

Philippians 2:2 (NKJV)

² fulfill my joy by being like-minded, having the same love, *being* of one accord, of one mind.

Philippians 3:16 (NKJV)

¹⁶ Nevertheless, to *the degree* that we have already attained, let us walk by the same rule, let us be of the same mind.

Philippians 4:2 (NKJV)

² I implore Euodia and I implore Syntyche to be of the same mind in the Lord.

In closing

It is clear what the Lord desires by His prayer for Unity, in the one true Body of Christ bought by the one Sacrifice of Christ that accomplished the one and Only Atonement for the once and for all forgiveness for Sins.

Also it is clear that the the Lord does not want His true church joining together, or linking arms or pooling finances with any religion to accomplish any good moral endeavor or ministry unless we agree on the essentials of the Gospel.

To join hands with a false religion to accomplish any moral good, would

be in direct disobedience to Scripture,
and

To convolute and compromise the Gospel of Christ.
and

To betray a disbelief and distrust in a Sovereign God to accomplish His purpose by the true Gospel and the True Church.

and

To use false religions, founded by Satan, and propagated by demons, to fund and support and promote the cause of Christ.

It is Blasphemy of the highest order.