**Round Top Church Christian Fellowship**

Ekklesia Sermon Series

***I and the Father are One ~ John 10:30 III***

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March 29th In the Year of Our Lord 2020

(Unless otherwise noted, NAS is quoted.)

**Continuation from March 22, 2020**

One of the most fundamental understandings in reading the Bible is that the Bible does not contradict itself. People can be contradictory within themselves. It is easy for a person to become conflicted in their views. They have parents or respected persons who provide a biblical teaching to them that they carry with them for years, perhaps all their life. Then one day they are challenged with more information about the Bible that confronts their long-held beliefs. They can hold to their traditional beliefs because that makes them feel comfortable. It is difficult for a person to change a belief. Many of these misunderstandings have nothing to do with salvation. It is hard to admit we were inaccurate about the Bible. However, I pray that we all allow for growth in receiving a fuller truth from God’s Word. This is what happened to me in seminary, time and time again.

**An Example of a Biblical Misunderstanding**

As a youth, a person who I respected and admired told me that God said people would not live more than 120 years after the Great Flood. They showed me the passage in the Bible in Genesis 6:3. That was good enough for me. That is what I believed. Obviously, I did not read more of the Bible concerning that teaching. The person was well-intended. However, they were just repeating what they had been told. They had not read the rest of the book of Genesis. If they, or I, would have read the rest of the book, we would have a larger context to base our understanding concerning the number of years people lived.

Obviously, from reading a few more chapters in Genesis, we see that people do live longer than 120 years after the Great Flood. In a fuller biblical context, we see that from the time God approached Noah to the time of the flood event took into account 120 years. What biblical evidence do we have?

 We read in 1 Peter 3:20 that God waited patiently before He flooded the earth in judgement over people’s evil lives. Genesis 5:32 gives a statement of fact that Noah was 500 years old when he “became” the father of Shem, Ham and Japheth. This information is provided within a genealogy list. Noah was the last person listed as having children.

**Genesis 5:32** Noah was five hundred years old, and Noah became the father of Shem, Ham, and Japheth.

Then the next verses are Genesis 6:1-7 that gives the concern God has for the evil people in the creation. From that point, there isn’t any timeframe given to account for how long God waited to talk to Noah (chronicled in verse 8).

**Genesis 6:1** Now it came about, when men began to multiply on the face of the land, and daughters were born to them,

 2 that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.

 3 Then the LORD said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless, his days shall be one hundred and twenty years."

4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown.

 5 Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.

**Strong’s 07200** רָאָה *raah* )906b( **Meaning:** *to see*

 6 The LORD was sorry that He had made man on the earth, and He was grieved in His heart.

 7 The LORD said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them."

 8 But Noah found favor in the eyes of the LORD.

 Peter 3:20 states that God was patient. Again, there wasn’t any timeframe given. Genesis 6:10 states for the second time that Noah “became” the father of Shem, Ham, and Japheth. This context lends to the fact that Noah’s sons were born sometime “after” God first talked to Noah. Genesis 7:6,11 tells us Noah was 600 years old when the flood came. There isn’t any doubt that at least one-hundred years passed from the time Noah fathered three sons to the time of the flood. Due to the text detailing twice Noah’s fatherhood, there seems to be twenty years short of 120. However, this text does not say that at the time of their births is the same time God “first” recognized/came to Noah. From these passages, we see that a time of 120 years can be counted. Besides, the evidence for people living longer than 120 years after the flood is irrefutable (Genesis 11:11-32).

Therefore, Genesis 6:3 does not establish 120 life-span after the flood. The more weighted application of Genesis 6:3 is referring to God setting a 120-year time until He brought judgement and flooded the earth ending the lives of all the world’s people, save Noah and family.

 The Genesis text then accounts that mankind has turned evil due to the Nephilim being on the earth. We do not have enough time to discuss the Nephilim. Sticking to the 120 years issue, we see that Abraham in Genesis 25:7 lived to be 175 years old. In addition:

**Genesis 35:28** Now the days of Isaac were one hundred and eighty years.

**Genesis 47:28** Jacob lived in the land of Egypt seventeen years; so the length of Jacob's life was one hundred and forty-seven years.

**Genesis 11:11-32**

 11 and Shem (Noah’s son) lived five hundred years after he became the father of Arpachshad, and he had *other* sons and daughters.

 12 Arpachshad lived thirty-five years, and became the father of Shelah;

 13 and Arpachshad lived four hundred and three years after he became the father of Shelah, and he had *other* sons and daughters.

 14 Shelah lived thirty years, and became the father of Eber;

 15 and Shelah lived four hundred and three years after he became the father of Eber, and he had *other* sons and daughters.

 16 Eber lived thirty-four years, and became the father of Peleg;

 17 and Eber lived four hundred and thirty years after he became the father of Peleg, and he had *other* sons and daughters.

 18 Peleg lived thirty years, and became the father of Reu;

 19 and Peleg lived two hundred and nine years after he became the father of Reu, and he had *other* sons and daughters.

 20 Reu lived thirty-two years, and became the father of Serug;

 21 and Reu lived two hundred and seven years after he became the father of Serug, and he had *other* sons and daughters.

 22 Serug lived thirty years, and became the father of Nahor;

 23 and Serug lived two hundred years after he became the father of Nahor, and he had *other* sons and daughters.

 24 Nahor lived twenty-nine years, and became the father of Terah;

 25 and Nahor lived one hundred and nineteen years after he became the father of Terah, and he had *other* sons and daughters.

 26 Terah lived seventy years, and became the father of Abram, Nahor and Haran.

 27 Now these are *the records of* the generations of Terah. Terah became the father of Abram, Nahor and Haran; and Haran became the father of Lot.

 28 Haran died in the presence of his father Terah in the land of his birth, in Ur of the Chaldeans.

 29 Abram and Nahor took wives for themselves. The name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and Iscah.

 30 Sarai was barren; she had no child.

 31 Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife; and they went out together from Ur of the Chaldeans in order to enter the land of Canaan; and they went as far as Haran, and settled there.

 32 The days of Terah were two hundred and five years; and Terah died in Haran.

  I have sympathy for the person who I respected that originally told me people will not live longer than 120 years. They had good intentions, but biblical textual facts are just that, biblical textual facts.

**Seek Accurate Understanding**

There are parts of the Bible that we do not understand. For example, there are historical dating issues. These are because of our lack of understanding of the different calendar systems applied, and how days were counted. An example is in how days and nights were counted as applied to the number of days Jesus was in the tomb. Was He crucified on or before the Passover? These are numerous and, with earnest study in language, history, and culture contexts, there comes an explanation.

**The correct way to read the Bible** is to prepare through **prayer first.** We must be in the right spiritual condition. We need to have sought forgiveness from God and our neighbor. A heart that is harboring hard feelings is challenged to correctly receive truth from God’s Word. In the reality the fallen human conditions demand, we are in constant prayer-thought with God. We are called to pray without ceasing (1 Thessalonians 5:17).

Here are some scriptural guidelines for prayer.

**Luke 18:1** Now He was telling them a parable to show that at all times they ought to pray and not to lose heart,

**Ephesians 6:18** With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints,

**Romans 12:12** rejoicing in hope, persevering in tribulation, devoted to prayer,

**Colossians 4:2** Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving;

 **1 Chronicles 16:11** Seek the LORD and His strength; Seek His face continually.

**Matthew 7:7** "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

**Luke 21:36** "But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man."

**Philippians 4:6** Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

**1 Timothy 2:8** Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.

 **Here is another misconception that has been taught over the years. “God cannot look upon sin.”**

This is typically taught in association with Jesus’s words from the Cross recorded in Matthew 27:46; Mark 15:34.

“My God, my God, why have You forsaken me?”

 Many of us know that this is a direct quote from Psalm 22:1. First, let us look at the verse that people referenced to support God’s refusal or inability to look upon sin.

**Habakkuk 1:13**

*Your* eyes are too pure to approve (raah) evil,

 And You cannot look (nabat) on wickedness *with favor.*

Why do You look (nabat) *with favor* On those who deal treacherously**?**

Why are You silent when the wicked [Babylon] swallow up

Those more righteous [Jews] than they?

**Habakkuk 1:13 (KJV)**

Thou art of purer eyes than to behold (raah) evil, and canst not look (nabat) on iniquity:

wherefore lookest (nabat) thou upon them that deal treacherously,

and holdest thy tongue

when the wicked devoureth the man

that is more righteous than he**?**

**Strong’s <05027>** נָבַט *nabat* )613c(

**Meaning:** *to look* **Origin:** a prim. root

**Usage:** beheld(1), behold(1), beholds(2), consider(2), depend(1), depended(1), gaze(1), gazed(1), look(34), look down(2), looked(11), looks(4), observe(1), observed(1), pay attention(1), regard(2), see(3).

Habakkuk is writing about the Babylonian invasion and conquest of Judah in about 600 B.C. Babylon is the “evil” referenced that God allows to invade Judah. Most of the Jews were living “evil” lives themselves, at that time, and God allowed them to be taken into captivity and the Temple destroyed by 586 BC.

God allows the prophet Habakkuk to describe his view of Him in the form of a question. Habakkuk is not stating a fact about God. Habakkuk’s misunderstanding represents the limited understanding fallen man has of God. In the context of the setting, Habakkuk is the one who states that God cannot look upon, approve, and behold evil. However, the next sentence (in the NAS) is a question. The KJV translates the text into one sentence by the use of a colon for the verse. The prophet obviously sees God looking upon evil and wonders why God is not dealing with them (the Babylonians). We also observe the question of God looking upon sin “with favor” (NAS). This leaves the reality that God can look upon sin “without” favor. The answer is straightforward. God sees the evil of the Jews and allows the evil of the Babylonians to be used as judgment upon Judah. This judgment is placed upon God’s chosen people. God is not pleased and does not look upon this action favorably but is necessary in carrying-out His judgement.

 Once again, people only read half the verse or half the paragraph.

 Is there a verse that specifically states that God looks upon evil? Yes, we have already read Genesis 6:4-6 in the review of the 120-year life span. God saw (raah); God looked at man and judged wickedness. Obviously, God looked upon sin in this account.

 4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore *children* to them. Those were the mighty men who *were* of old, men of renown.

 5 Then the LORD saw (Hebrew “raah”) that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.

**Strong’s 07200>** רָאָה *raah* )906b( **Meaning:** *to see*

 6 The LORD was sorry that He had made man on the earth, and He was grieved in His heart.

There are other biblical examples we will read, after we review Psalm 22.

 **There isn’t any doubt that Jesus, while on the Cross, is quoting the first verse of Psalm 22 recorded in Matthew 27:46; Mark 15:34. This is based upon direct biblical reference and application as opposed to man’s reasoning without biblical support. It is as clear as Isaiah 53 prophecies the coming Messiah.** **Jesus does this** **to draw attention to the whole Psalm. The details given in Psalm 22:16,17,18 of Jesus’ crucifixion is undeniable. The whole Psalm is a witness to God’s victorious incarnation mission as Jesus Christ.**

 **Psalm 22**

For the choir director; upon Aijeleth Hashshahar. A Psalm of David.

My God, my God, why have You forsaken me?

 (Matthew 27:46; Mark 15:34)

Far from my deliverance are the words of my groaning.

**2** O my God, I cry by day, but You do not answer;

And by night, but I have no rest.

 **3** Yet You are holy,

O You who are enthroned upon the praises of Israel.

 **4** In You our fathers trusted;

They trusted and You delivered them.

 **5** To You they cried out and were delivered;

In You they trusted and were not disappointed.

 **6** But I am a worm and not a man,

A reproach of men and despised by the people.

 **7** All who see me sneer at me;

They separate with the lip, they wag the head, saying,

 **8** "Commit yourself to the LORD;

let Him deliver him;

Let Him rescue him,

because He delights in him."

**Matthew 27:39** And those passing by were hurling abuse at Him,

 wagging their heads

**Mark 15:29** Those passing by were hurling abuse at Him,

wagging their heads, and saying,

"Ha! You who are going to destroy the temple

and rebuild it in three days,

**Luke 23:35** And the people stood by, looking on.

 And even the rulers were sneering at Him, saying,

"He saved others;

let Him save Himself if this is the Christ of God, His Chosen One."

 **9** Yet You are He who brought me forth from the womb;

You made me trust when upon my mother's breasts.

 **10** Upon You I was cast from birth;

You have been my God from my mother's womb.

 **11** Be not far from me, for trouble is near;

For there is none to help.

 **12** Many bulls have surrounded me;

Strong bulls of Bashan have encircled me.

 **13** They open wide their mouth at me,

As a ravening and a roaring lion.

 **14** I am poured out like water,

And all my bones are out of joint;

My heart is like wax; It is melted within me.

**John 19:34-38**

34 But one of the soldiers pierced His side with a spear,

and immediately blood and water came out.

 35 And he who has seen has testified, and his testimony is true;

and he knows that he is telling the truth, so that you also may believe.

 36 For these things came to pass to fulfill the Scripture,

"NOT A BONE OF HIM SHALL BE BROKEN." See Psalm 34:20

 **15** My strength is dried up like a potsherd,

And my tongue cleaves to my jaws;

And You lay me in the dust of death.

 **16** For dogs have surrounded me;

A band of evildoers has encompassed me;

They pierced my hands and my feet.

 **John 19:37** And again another Scripture says,

 "THEY SHALL LOOK ON HIM WHOM THEY PIERCED."

(See also Isaiah 53:5, John 20:25; Zechariah 12:10)

 **17** I can count all my bones.

They look, they stare at me;

 **18** They divide my garments among them,

And for my clothing they cast lots.

**Matthew 27:35** And when they had crucified Him,

 they divided up His garments among themselves by casting lots.

 **Luke 23:33** When they came to the place called The Skull,

 there they crucified Him and the criminals,

 one on the right and the other on the left.

**John 19:23** Then the soldiers, when they had crucified Jesus,

 took His outer garments and made four parts,

 a part to every soldier and also the tunic;

 now the tunic was seamless, woven in one piece.

**Mark 15:24** And they crucified Him,

 and divided up His garments among themselves,

 casting lots for them to decide what each man should take.

**This is the verse where the victory is pronounced.**

**This is the turning point in the Psalm.**

**From defeat to victory,**

 **19** **But** You, O LORD, be not far off;

O You my help, hasten to my assistance.

 **20** Deliver my soul from the sword,

My only life from the power of the dog.

 **21** Save me from the lion's mouth;

From the horns of the wild oxen **You answer me.**

 **King David often wrote in the Psalms calling upon the Lord to rescue him. Jesus is considered the Son of David which is the Messianic designation (Matthew 12:23, 15:22, 20:30, 21:9,1522:42,).**

**Psalm 38:22** Make haste to help me, O Lord, my salvation!

**Psalm 40:13** Be pleased, O LORD, to deliver me; Make haste, O LORD, to help me.

**Psalm 70:5** But I am afflicted and needy; Hasten to me, O God! You are my help and my deliverer; O LORD, do not delay.

**Psalm 18:1** For the choir director. A Psalm of David the servant of the LORD, who spoke to the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul. And he said, "I love You, O LORD, my strength."

**Psalm 71:12** O God, do not be far from me; O my God, hasten to my help!

**Psalm 141:1** A Psalm of David. O LORD, I call upon You; hasten to me! Give ear to my voice when I call to You!

 **22** I will tell of Your name to my brethren;

In the midst of the assembly I will praise You.

**Hebrews 2:11-12** 11 For both He who sanctifies and those who are sanctified

are all from one *Father*; for which reason He is not ashamed to call them brethren, 12 saying, "I WILL PROCLAIM YOUR NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE."

**Matthew 28:10** Then Jesus said to them, "Do not be afraid; go and take word to My brethren to leave for Galilee, and there they will see Me."

 **23** You who fear the LORD, praise Him;

All you descendants of Jacob, glorify Him,

And stand in awe of Him, all you descendants of Israel.

 **24** **For He has not**

**despised nor abhorred the affliction of the afflicted;**

**Nor has He hidden His face from him;**

**But when he cried to Him for help,**

**He heard.**

**Hebrews 5:7-10**

7 In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death,

and He was heard because of His piety.

8 Although He was a Son, He learned obedience from the things which He suffered.

 9 And having been made perfect,

 He became to all those who obey Him the source of eternal salvation,

 10 being designated by God as a high priest according to the order of Melchizedek.

 **25** From You comes my praise in the great assembly;

I shall pay my vows before those who fear Him.

 **26** The afflicted will eat and be satisfied;

Those who seek Him will praise the LORD.

Let your heart live forever!

**John 6:51** "I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh."

 **27** All the ends of the earth will remember and turn to the LORD,

And all the families of the nations will worship before You.

**Revelations 5:13** And every created thing which is in heaven and on

the earth and under the earth and on the sea, and all things in them, I heard saying, "To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever."

**Revelation 11:15** Then the seventh angel sounded; and there were

loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever."

**28** For the kingdom is the LORD'S

And He rules over the nations.

**Matthew 6:13** And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen.

 **29** All the prosperous of the earth will eat and worship,

All those who go down to the dust will bow before Him,

Even he who cannot keep his soul alive.

**Philippians 2:10** so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth,

 **30** Posterity will serve Him;

It will be told of the Lord to the coming generation.

31 They will come and will declare His righteousness to a people who will be born, that He has performed *it*.

**Matthew 3:14-15** 14 But John tried to prevent Him, saying, "I have

need to be baptized by You, and do You come to me?" 15 But Jesus answering said to him, "Permit it at this time; for in this way it is fitting for us to fulfill all righteousness." Then he permitted Him.

**Revelations 15:4** "Who will not fear, O Lord, and glorify Your name?

For You alone are holy; For ALL THE NATIONS WILL COME AND WORSHIP BEFORE YOU, FOR YOUR RIGHTEOUS ACTS HAVE BEEN REVEALED."

We cannot ignore the significance of Psalm 23 following Psalm 22. Verse 4 is a direct application that the Lord does not abandon a person in the shadow of death.

**Psalm 23:1** A Psalm of David.

The LORD is my shepherd, I shall not want.

 2 He makes me lie down in green pastures;

He leads me beside quiet waters.

 3 He restores my soul;

He guides me in the paths of righteousness For His name's sake.

 4 Even though I walk through the valley of the shadow of death,

I fear no evil, for You are with me;

our rod and Your staff, they comfort me.

 5 You prepare a table before me in the presence of my enemies;

You have anointed my head with oil; My cup overflows.

 6 Surely goodness and lovingkindness

 will follow me all the days of my life,

And I will dwell in the house of the LORD forever.

 The teaching that God abandoned Jesus on the Cross is not supported in Scripture. This stems from man’s philosophy, taking Habakkuk 1:13 ‘out of context’. We have already reviewed the correct context of this verse and found it lacking to support that God could not look upon sin. Therefore, in reference to Jesus on the Cross, God did not abandon Jesus for a short time in order to distance Himself from sin, at the time Jesus paid the price for our sins. The whole purpose of the incarnation was to live with sin, be in the presence of sin and defeat sin. This is our model. The Word became flesh to be with us (John 1:14), to be with sin. What about all the beating and flogging Jesus endured before He was placed on the Cross? Did those afflictions have anything to do with paying the price for our sins?

 If you have any remaining doubt that God “can” look upon sin, we must read Job 1. There in Job 1, Satan comes in the presence of God. God conducts a conversation with Satan about Job. The text speaks for itself. God is in the presence of the very embodiment and inflictor of sin and death, being Satan, the Devil. It is not possible to be more in the presence of sin than when God was in the presence of Satan in Job 1.

 And then there is the “Test in the Wilderness” in Matthew 4. Was not Jesus and the Devil having a meeting? They were in each other’s presence!

 I recently read an article written by a well-known preacher who is well-published for over twenty years. The preacher taught that God turned His back on Jesus at the Cross. He said that God was allergic to sin and is so holy that He could not be in the presence of sin. There are famous preachers who can be quoted as saying that God turned His back on Jesus while on the Cross, at the moment Jesus took the sins of the world on His back. They quote the passage from Matthew 27:46 and Mark 15:34. They may refer to Habakkuk 1:13 quoting only the first half of the verse and not pointing to the structure of the verse as a question. I note in their teaching that there is their own reasoning without direct reference to Scriptures. They sound good and are believable. And, I have to say, I really see that they fully believe what they teach.

However, they do not refer to Psalm 22. I find it challenging to quote Jesus’ statement from the Cross without discussing Psalm 22. I could site many theologians and groups who fully believe Jesus refers to Psalm 22 to bolster support for the teaching I have provided today. Years ago, I came to the conclusion, from my own time with God’s Word, that Jesus, in fact, was pointing to His victory in Psalm 22 from the Cross. I am not a well-known published author or speak through the radio or T.V. However, the truth in God’s Word does not stand on how many people read His Word correctly. God’s Word does not stand on a popularity contest. To be clear, the application of Matthew 27:46 and Mark 15:34 to Psalm 22 is not foundational for salvation. We will never understand “all” of God’s Word.

Did Jesus pay the price for all our sins? YES!

 (1 John 2:2; 1 Peter 2:24; Ephesians 1:7)

Did God (The Father) turn His back upon Jesus (The Son), because He is too Holy to be in the presence of Sin? NO!

 (no Scripture available to support God abandon himself)

Is there biblical text that clearly show God in the presence of sin? Yes! (Example: Job 1, Matthew 4, Romans 8:9)

By reading Psalm 22 is there sufficient evidence to show it contains multiple reference to Jesus on the Cross? Yes!

Can we, with biblical textual proof, believe that Jesus quoted the first line of Psalm 22 to draw attention to its declarations? Yes!

The only Scriptures to which a person can extrapolate is Matthew 27:46 and Mark 15:34 and, by only quoting these, totally ignoring the rest of God’s revelation, can they put forth the teaching that God abandoned Jesus on the Cross. By reading Psalm 22 thoroughly, we see all the prophetic references to the rest of God’s Word. I noted a few in this paper that should be sufficient to light the path.

 We must not forget the Trinity. God does not abandon himself on the Cross. The Trinity cannot be divided by the presence of sin. (John 5:30-47). The Trinity cannot be divided, period! Jesus said that He and the Father are one. Jesus clearly prayed that we be with the Father, that we also may be in “Them” (John 17:21). Jesus wants us to know that we are “one” with the Father while we are living our lives in this fallen world. This is what empowers us to victory. God’s Holy Spirit indwells sinful people. If the Spirit of Christ is not in you then you do not belong to Him (Romans 8:9).

**John 10:30** "I and the Father are one."

**John 17:11** "I am no longer in the world; and *yet* they themselves are in the world, and I come to You. Holy Father, keep them in Your name, *the name* which You have given Me, that they may be one even as We *are*.

**John 17:21** that they may all be one; even as You, Father, arein Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.

 Jesus stated He could do nothing on His own. That means every act on the Cross the Father is with Him. The Trinity cannot be divided.

**John 5:30-47** 30 "I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me. 31 "If I *alone* testify about Myself, My testimony is not true. 32 "There is another who testifies of Me, and I know that the testimony which He gives about Me is true.

AMEN