

## Prayer List



### Of Our Number

- ♦ Janice Carnley—Shoal Creek
- ♦ Wilfred Derrick—aneurysm
- ♦ Florene Howze—surg. recovery
- ♦ Donna Parrish—vertigo
- ♦ Brenda Ray—back home
- ♦ Jim Ward—hip surgery needed

### Others in Need

- ♦ Janet Andrews—chemotherapy
- ♦ Sandra Cook—chemotherapy
- ♦ Elise Davis—shoulder surgery
- ♦ Tony Jones—back injury, better
- ♦ Mary Lou Joseph—cancer
- ♦ Alisha Mashburn—skin cancer
- ♦ Jeff Mashburn—rehabilitation
- ♦ Paul Mayo—chemotherapy
- ♦ Thad McCall—health problems
- ♦ Mary Milsted—lung cancer
- ♦ Patty Ryan—cancer treatments
- ♦ Patty Ryan's sister passed
- ♦ Randall Ward—tests
- ♦ Ronnie Wells—health problems

Continued in next column...

### Christians overseas struggling

- ♦ Pray also for government leaders, military, those traveling, those lost in sin, and our enemies.

## Events



Lord willing...

**November 7**

*Meal after AM Worship*

**November 14**

*Men's Meeting*

**Faithful Worship** — **1) Praying** to God the Father in the name of Jesus Christ (Luke 11:1-2; John 16:23; Eph. 5:20; Phil. 4:6); **2) Singing** without mechanical instruments (Matt. 26:30; Eph. 5:19; Col. 3:16-17; Heb. 2:12); **3) Preaching** God's Word (Mark 16:15-16; Acts 2:42; 20:7); **4) Giving** weekly as prospered, cheerfully (1 Cor. 16:1-2; 2 Cor. 9:7); **5) The Lord's Supper** on the first day of every week (Matt. 26:26-28; Acts 20:7; 1 Cor. 11:20-34; 16:2; Heb. 10:23-31).

## To Our Visitors

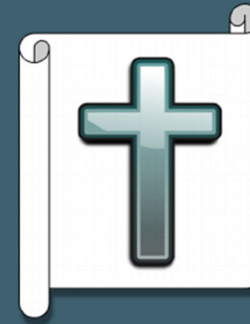


We are happy and honored that you are here! Please fill out a visitor's card and give us a chance to get to know you. If you have any questions about anything said or done in Bible class or worship, please ask. We seek to give a Bible answer for everything we do (Colossians 3:17; 1 Peter 3:15; 4:11).

## Privileged to Serve



**Announcements**—Ethan Howze  
**Song Leading**—Sunday—Caleb Howze; Wednesday—David Howze  
**Serving the Lord's Supper**  
 Head: Mark Howze; Helpers: Leo Derrick, Wilfred Derrick, Johnny Moss  
**Lord's Supper PM**  
 Head: Leo Derrick  
 Helper: Justin Derrick  
**Scripture Reading**—Braden Hilburn



# THE BAKER BULLETIN

The weekly bulletin of

The church of Christ in Baker, FL

**November 7, 2021**

## Meeting Times

### Sundays:

- 10AM Bible Class
- 11AM Worship
- 6PM Worship

### Wednesdays:

- 7PM Bible Class

## Other Information

5761 Hwy. 4  
 P.O. Box 285  
 Baker, FL 32531 USA  
 850-669-9117

### Website:

churchofChristatBaker.com

### Radio Program:

104.7FM Sundays 8:30AM  
 WAAZ1047.com livestream

### Jason Hilburn's Info:

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## The Lord Our God is One: Thoughts on Deuteronomy 6:4 (Part 1)

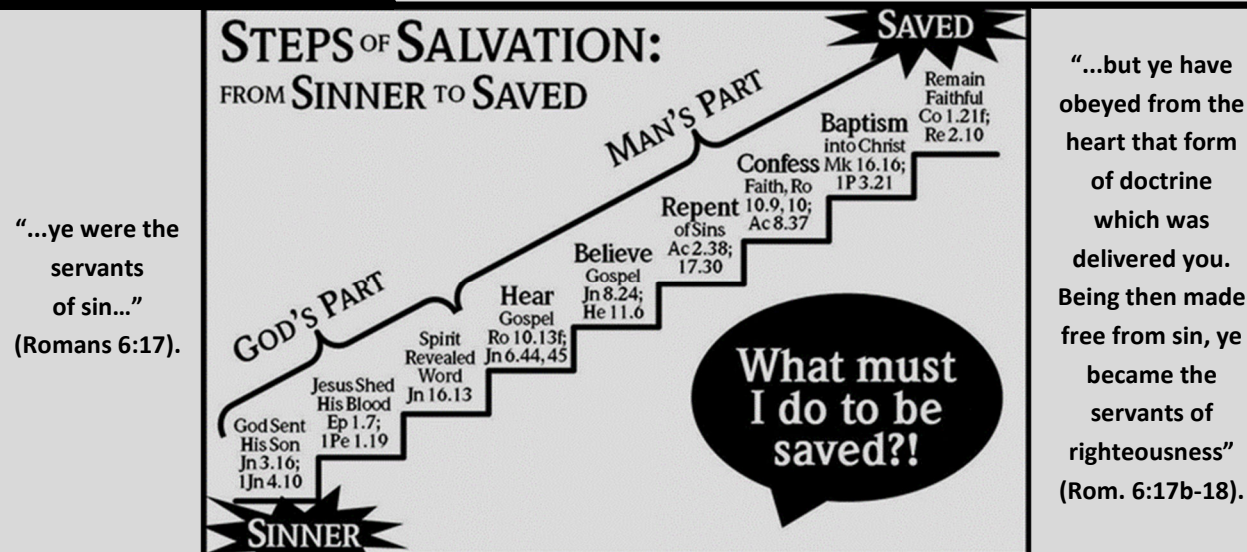
By Jason Patrick Hilburn

Deuteronomy chapter six, verses four and five, are often called the Shema, from the Hebrew word meaning "to hear" (Strong), (e.g., "Hear, O Israel..."). They are considered some of the most important words revealed in Deuteronomy and the entire Bible. The Shema begins with this statement: "Hear, O Israel: The LORD [Yahweh] our God [Elohim] is one LORD [Yahweh]." Some believe this verse could be better translated as "Hear, O Israel: 'Yahweh (is) our God, Yahweh (is) one'" (Cloud 482). The Hebrew word *YHWH* is usually spelled as "Yahweh" or "Jehovah." *YHWH* is called the tetragrammaton and "comes from the verb 'to be' meaning simply, but very profoundly, 'He is'" (Laws 385).

The word *Elohim* is in plural form and sometimes refers to "gods" in general, angels, or men in authority (translated as "judges" in verses like Exodus 22:9). Jesus pointed out that men are called "gods" (*Elohim*) in Psalm 82 (vv. 1, 6; cf. John 10:34-36). *Elohim* can also refer to the true God in a "plural intensive" manner (Brown, Driver, Briggs).

When *Elohim* is used of Deity, it does not necessarily include multiple Godhead Members. For example, in Psalm 45:6, *Elohim* is Jesus, and in Psalm 45:7, *Elohim* is God the Father. In Genesis 1:26 there are plural pronouns referring to Deity, and in that verse "God" (*Elohim*) seems to represent the "First Person of

## STEPS OF SALVATION: FROM SINNER TO SAVED



the Godhead” speaking to the Second and Third Persons (1 Cor. 8:6; Eph. 3:9; Heb. 1:1-2).

Brown, Driver, and Briggs take the view that it [*Elohim*, JPH] is a derivative of Alah “to be strong” and thus the essential meaning of the three forms, El, Eloah, and Elohim. This would make its root meaning refer to might or power...However, the plural form of the term should not cause confusion. Both the Old and New Testament state clearly that there is one God. Deuteronomy 6:4...1 Corinthians 8:6 states, “But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ...”...even though the term [*Elohim*, JPH] employs the plural form it is translated in the singular and it is basically understood that the plural use of the term is an ancient near eastern way of suggesting majesty or “all-mightiness” (Laws 388-389).

Mark 12:29-32 contains a quotation of Deuteronomy 6:4 in Greek which should be consulted for better understanding. Jesus said to a scribe, “The first of all the commandments is, Hear O Israel, The Lord [*kurios*] our God [*theos*] is one Lord [*kurios*]...” (Mark 12:29). It is interesting that the word *Yahweh* is not found in the New Testament Scriptures. Some may say it is because the New Testament was written in Greek, but *Yahweh* could have been a part of the New Testament Scriptures if God had so desired, just as phrases like “*Eli, Eli, lama sabachthani*” or “*Anathema Maranatha*” are (Mat. 27:46, 1 Cor. 16:22).

The scribe of Mark 12 understood Deuteronomy 6:4 in this manner: “Well, Master, thou hast said the truth: for there is one God [*theos*]; and there is none other but he” (Mark 12:32; cf. Deu. 4:35, 39). Mark 12:34 indicates that the scribe answered correctly—that there is only one true God, and He is exclusive in His supreme reign. The question is, “Who is the one God who reigns supreme over all?”

Christians understand that there are three eternally divine Persons possessing Godhood, denoted by the word “Godhead” (Acts 17:29; Rom. 1:20; Col. 2:9; cf. John 1:1-3, 14; Heb. 9:14). They are “one” in nature and mindset, and they are eternally self-existent, thus fitting the name “Yahweh,” but how would the Israelites of Moses’ day have understood Deuteronomy 6:4? They surely would have contrasted the one true God with the multitude of pagan gods, which is exactly what God had been emphasizing in earlier chapters, including chapter five with the Ten Commandments, and in verses following this section (cf. 3:24; 4:35, 39; 6:14-15; 7:4, 16, etc.). There are scholarly disagreements about whether to translate the verse as “...Yahweh is one” or “...Yahweh alone” (Cloud 482-485), but “Whichever one is correct, the idea of one God (monotheism) is obviously in this phrase. There is, was, and always will be only one true

God. See Deuteronomy 4:35,39; Ephesians 4:6; 1 Timothy 2:5; and 1 Corinthians 8:4” (Oberst 108, quoted by Coffman).

Peter said that God (the Father) was the God of their Hebrew fathers: “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus...The God of our fathers raised up Jesus...” (Acts 3:13-14, 5:30; cf. Deu. 26:7, 1 Chr. 12:17, 2 Chr. 20:6, Ezz. 7:27). Ananias, also a Jew, described God (the Father) as the God of their fathers: “...The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth” (Acts 22:14; cf. 3:13-14, 5:30). Paul, an inspired Jew and an expert on the Old Testament, repeatedly described the Father as the “one God” (1 Cor. 8:4, 6; Eph. 4:6; 1 Tim. 2:5; cf. Gal. 3:20). To the Athenians Paul described the Father as “the unknown God” who “will judge the world...by that man whom He hath ordained” (Acts 17:22-31). Paul said the Thessalonians had “turned to God from idols to serve the living and true God; And to wait for his Son...” (1 The. 1:9-10). Although Jesus and the Spirit are also eternally divine and an essential part of the Old Testament Scriptures (Gen. 1:2, 26; Psa. 45:6-7; Isa. 6; 40:3; Mic. 5:2, etc.), the Father was apparently more generally known by the Jews as the God of the Old Testament.

When Jesus came to Earth and said that He was the Son of “God,” the Jews would have understood “God” in that statement as the one now known as the “First Person of the Godhead” (cf. 1 The. 1:9-10). When John called Jesus the Lamb of “God,” both John and the other Jews would have understood “God” to be the one known as “God the Father” (John 1:29, cf. Exo. 4:22-23, Deu. 32:6, 2 Sam. 7:14, 1 Chr. 28:6, Psa. 68:5, 103:13, Jer. 31:9, Mal. 2:10). Again, He is who they generally thought of as “God.” Many more examples could be given. Although the Greek term *theos* (God) can refer to Jesus or the Spirit, it predominantly refers to the Father in the New Testament Scriptures.

God the Father is not only the one most often called “God” (*theos*), but He is repeatedly described as “the one God” in the New Testament (John 17:3, 1 Cor. 8:4-6, Eph. 4:6, 1 Tim. 2:5, etc.). Bobby Liddell wrote regarding Ephesians 4:6:

**There IS one God.** This fact is the basis of unity. The word which signifies the singularity of God shows the exclusiveness of God. He is; that is, He exists and He is the one God, and there is no other (1 Cor. 8:4). God the Father is the one God Who was the God of Adam...the God of Noah...the God of Abraham...the God of Moses...the God of David...the God of Daniel...the God of John the immerser...the God of Paul...the God of John the apostle (Liddell 114, emp. His; cf. Acts 3:13-14; 5:30; 22:14).

*To be continued next week, Lord willing...*