

Another reference in this chapter related to the Word is His use of "Thy name." "I kept them in thy name," He emphasized, and then, "I have declared unto them thy name, and will declare it" and, "I have manifested thy name unto the men which thou gavest me out of the world." But these ecumenists would include this world in the church with its super, all-encompassing membership.

Yet the Lord hath placed His Word even above His name. The Word alone gave this eternal life and Christ said the Scriptures cannot be broken. "They are they which testify of me," Christ said (John 5:39).

IV. ONE

With these emphases on "Father," "glory," "the word," what is said about being "one" in us is placed in its very eternal setting for each individual believer, and truly the believer does understand it, for the Spirit within him bears testimony of the truth of God's Word and the precious prayer that Christ permits here for the believer to hear and discern while Satan takes it in these last days and uses it against Jesus Christ and His church, His beloved bride.

For men to attempt to put together a visible, one-world superchurch finds no support in any place from the lips of Jesus Christ.

Five times He speaks of the oneness which He has in the Father and with the believer. They represent a connection which never can be severed or shattered. They represent security now and forever for each one. They are:

1. "That they also may be one in us."
2. "All may be one; as thou, Father, art in me, and I in thee."
3. "That they may be one, as we are"
4. "Even as we are one"
5. "That they may be made perfect in one"

What could this have to do with an organized structure operated by men on this earth today with its future headquarters in Rome? Nothing whatsoever at all. The use of this by exalted ecclesiastical spokesmen today only condemns them as perverters of Christ's own precious, eternal relationship with

those whom He purchased by His blood on Calvary's tree.

Christ is unmistakably speaking of believers who are in Him and Him alone. The assumption — and that is all it is — that He is here talking about a final one-world superchurch body is born of the Devil himself. How dark is the darkness in these ecumenical leaders? "If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6:23.)

It is just this that the prayer itself refers to when He says: "Thou shouldest keep them from the evil" (John 17:15). Christ was aware that His adversaries, that Satan would attempt to pervert His most intimate prayer for His blood-bought servants still on earth. Satan's design is to use visible churches against Christ, His people, and His Father who sent Him.

It is the two statements in the prayer that Satan takes as his cue, an opening, to use to make people think such a united final church is Christ's purpose on earth. The statements are: (1) "That the world may believe" (v. 21). (2) "That the world may know that thou hast sent me" (23). The twist is that the whole world will be converted and that all men may know. This is the emphasis and the point which the ecumenists raise to subvert this prayer. The visible churches on earth and the world, particularly the secular press, are quick to present these references out of context and assist Satan in his massive deception.

With these words the apostates build an earthly structure which can be their instrument, a world power, to build a world superstate, which they can influence and direct.

V. WORLD

What is meant by the word, "world," in this prayer Christ made repeatedly clear. He used it 18 times, more than any of the other significant words.

"I pray not for the world, but for them which thou hast given me; for they are thine," He says. "These are in the world." "The world," He emphasizes, "hath hated them . . . even as I am not of the world." (14) Then He continues, "I pray not