

"These Three Are One"

1 John 5:7

A television broadcast sermon delivered

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By

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I will be speaking to you today from First John chapter five. First John chapter five, and I'd like for us to look at something that I believe has been very confusing to all of us at one point or another. I know it has been for me, and I'm sure it has been for most everyone. I pray this will not only be insightful, I pray the Lord might teach us something and cause us to truly learn and understand something. But I also pray this will be a blessing to us. I pray the Lord will make it to be a blessing. Before we read the text, let me ask this question, okay. How many gods are there? How many gods are there? Living gods, I'm talking about reigning, ruling gods, how many are there? Well, look with me at First John 5:7. It says, "For there are three "that bear record in Heaven, "the Father, the Word, and the Holy Ghost. "And these three are one. "These three are one." Now let me ask that same question again. How many gods are there? There is one God in three persons. We will never, in our simple, foolish, pitiful flesh, we will never fully understand God. Man, in all of his simpleness, cannot. We cannot fully understand God. People try. They think they can get God figured out. It's not going to happen. We will never fully understand God. He has revealed some things about himself to us in his word, most definitely. but even, in that, this what Job 11:7 says. It says, "Canst thou by searching find out God? "Canst

thou find out the Almighty unto perfection?" He said, "No, God is higher than Heaven, "deeper than Hell, "longer than the Earth, "broader than the sea. "What could man possibly understand about him?" What could man possibly understand about him, and his will, and his ways, and his purposes in all things? Never will we obtain a total understanding of the fullness of God. Never. But my prayer for this message is in what he has revealed to us in his word, may he give us a clearer understanding than we currently have. That's what I pray will take place. I pray that he will make some things clearer to us than we already know. I pray he will reveal just a little bit more of himself and his person, their persons in himself. I've titled this "These Three Are One". I pray that really sinks in come the end of this message. These three are one I want us to see that, and I want us to ask the question why is that? That's where we're going with this. Why is that? Why is there one God in three persons? Just think about that question for one second. Why is there one God in three persons? Why? Well, let's start with the fact that there truly is only one God. Okay, turn with me. If you're following along, turn with me to Isaiah 45, and we are going to turn to quite a few scriptures here. You can turn quickly with me, or you can write these down and go back and look at them later. But, I would strongly encourage you to look at these. I would strongly encourage you to get a Bible and read these for yourself. Isaiah 45:5 says, "I am the Lord, "and there is none else. "There is no God beside me. "I girded thee, though thou has not known me. "That they may know from the rising of the sun, "and from the west, that there is none beside me. "I am the Lord, and there is none else. "I am the Lord, and there's none else." Verse 21 right here in Isaiah 45, he said, "Tell ye, and bring them near. "Yea, let them take counsel together. "Who hath declared this from ancient time? "Who hath told it from that time? "Have not I the Lord? "And there is no God else beside me, "a just God and a Savior. "There is none beside me." None. That's our first insight as to why there are three in one. He said, "I am a just God "and a Savior." That's what he said, "I am a just God and a Savior. But he said, "There is none beside me." Only one. Only one God that's it. Now, Genesis chapter one

this is very important to see. Genesis chapter one, verse 24 says, "And God said, 'Let the Earth bring forth 'the living creature after his kind. 'Cattle, and creeping thing, 'and beast of the Earth after his kind,' "and it was so. "And God made the beast of the Earth after his kind, "and cattle after their kind, "and everything that creepeth "upon the Earth after his kind. "And God saw that it was good." Now, Genesis 1:26 says, "And God said, 'Let us make man in our image. 'Let us make man in our image after our likeness.'" Now in this we're going to see the glory that is due to the Son of God, the absolute glory that's due to the Son of God. This is the truth right here. Mankind's greatest error, the greatest error of man, is in the fact that he honors not God the Son as the very God that he is. Mankind does not honor Jesus Christ to be the high, holy, eternal God that he is, not at all. So, we see right here that God, the one God, said, "Let us make man in our image," God is three separately but equal persons from the beginning. Three equal persons, one God made up of three persons. All right, now let's see that. No one has trouble believing that the Father is God. Nobody has trouble believing that. When people think of God, they think of the Father. I do, I'm sure you do, too. Okay, God the Father, no one has trouble believing that. But I want us to read it in the word anyway. I want us to see it anyway, okay. So John chapter six says, this is John 6:27, it says, "Labor not for the meat which perisheth, "but for that meat which endureth unto everlasting life, "which the Son of Man shall give unto you. "For him hath God the Father sealed." God the Father. The Father is one of the three persons of God. When we speak of the Father, we're speaking of God, okay. When we speak of the Father, we're speaking of God. He's one of the three persons of God. Now, John 4:24 it says, "God is a Spirit, "and they that worship him "must worship him in spirit and in truth." All through this word, it speaks of the Spirit of God, and it speaks of the Spirit in the form of a person. Whenever we read what this word has to say about the Spirit, God the Spirit, it's worded in the form of a person. John 14:17 says, "Even the Spirit of truth, "whom the world cannot receive, "because it seeth him not, "neither knoweth him, "but you know him. "For he

dwelleth with you, "and shall be in you." He, him, a person. A person. He, him. John 15:26 says, "But when the Comforter is come, "whom I will send unto you from the Father, "even the Spirit of truth, "which proceedeth from the Father, "he shall testify of me." He. Most people believe that God the Father is God. And then God has a Son, Jesus Christ. And then somewhere off to the side is another element or the Spirit. The Spirit is a he. The Father is a he. The Son is a he. The Spirit is a he. John 16:13 says, "Howbeit when he, "the Spirit of truth is come, "he will guide you into all truth. For he shall not speak of himself, "but whatsoever he shall hear, "that shall he speak, "and he will show you things to come. "He shall glorify me. "For he shall receive of mine, "and shall show it unto you. "All things that the Father hath are mine. "Therefore, saith I, that he shall take of mine, "and shall show it unto you." So, the Spirit is a person, and when we speak of the Spirit we are speaking of God, the eternal God. One of the three persons of the Godhead, the Father is God himself. The Spirit is God himself. And now in John chapter one, it says in John 1:1, "In the beginning was the Word," speaking of Christ because verse 14 says, "The Word was made flesh and dwelt among us, "and we beheld his glory, the glory "as of the only begotten of the Father, "full of grace and truth." So verse one says, "In the beginning was the Word "and the Word was with God, "and the Word was God." That verse saying, "In the beginning was the Lord Jesus Christ. "And the Lord Jesus Christ "was with the Father and with the Spirit. "And the Lord Jesus Christ "was God with the Father, "and with the Spirit." The Lord Jesus Christ is God. Philippians two says that, "The very one who came to this Earth, "Jesus Christ, was equal with God." That's what it says, "equal with God." First Timothy 3:16 says, "Great is the mystery of godliness. "God was manifest in the flesh." God, I don't if it can be said any plainer than this right here. Back in First John five, which is where our text is, in First John 5:20 says, "And we know that the Son of God is come, "and hath given us an understanding "that we may know him that is true, "and we are in him that is true, "even in his Son, Jesus Christ. "This is the true God and eternal life. "This is the true God and eternal life." You say,

"Well, why does it call him the Son of God?" Well, the Spirit is the Spirit of God, and the Father is the Father of God. You have God the Father, God the Son, God the Spirit. People see them in their mind as a vertical line, the Father, the Son, and the Spirit. That's not so. It is one entity: the Father, the Son, and the Spirit. Jesus Christ, is the true God and eternal life. Verse 21 says, "Little children, "keep yourselves from idols. "Keep yourselves from idols." What is an idol? Anything other than the Lord Jesus Christ. Anything other than worshiping, and bowing down to, and looking to, trusting in the Lord Jesus Christ, anything other than that is an idol. You say, "Well, Gabe, why would you say that? "You just said the Father is God, and the Spirit is God. "Why are you saying the Lord Jesus Christ? "Why are you saying bow down "and worship the Lord Jesus Christ? "Why would we single all of our focus in "on the person of the Lord Jesus Christ?" Here's the answer to that. Colossians chapter one, Colossians one this is speaking of Christ, verse 18, it says, "He is the head of the body, "the church, who is the beginning, "the firstborn from the dead. "That in all things "he might have the preeminence." That means be on top, the highest, number one. Verse 19 says, "For it pleased the Father "that in him, in Christ, should all fullness dwell." God the Father, it pleased him that in Christ all fullness should dwell. Colossians 2:9 says, "For in him "dwelleth all the fullness of the Godhead." Father, Son, and Spirit, "In Christ dwelleth all the fullness of the Godhead bodily" God, the Father said, "I want all the fullness "of our three persons to be seen "and known and worshiped in the person of God the Son." He said, "If you want to honor me, honor the Son. "I will only be honored in the Son. "That's what pleases me." That's what the Father said, "If you want to honor me, honor the Son." When we honor Christ, we're honoring the Father. God the Spirit said, "I want the exact same thing. "I want the exact same thing. "That's what pleases me. "I will not speak of myself." That's what God the Spirit said. "I will not speak of myself. "I will only speak of him." Don't you love the unity of God, the oneness of God? In all three persons, there's only one mind, one heart, one will, one desire. None of them differ from the other. God the Spirit

said, "All I want is to point men to him, that's it. "All I want is to point women to him." So in Christ, in the person and the body of Christ, these three are one. Now, let's ask one more question in regard to this subject. Why are these three one? Why are these three one? Why did it please this one God to be three persons? Why did it please these three persons to be one God? Why? Why? What has the word revealed about this? Why a Father, a Son, and a Spirit? Why? Here's the reason. Here's the answer. Election, redemption, regeneration that's the answer. Why a Father? Why a Son? Why a Spirit? Election, redemption, regeneration, it was the only way that God could be just and the justifier. It was the only way. A just God, and a Savior, at the same time, at the exact same time, it was the only way God could rightfully, legally be the judge of his people. See, his people are sinners. Christ came to save sinners. Christ died for the ungodly, and God is holy and God is just. He had to judge his people, and it was the only way that God could be the judge of his people and the advocate of his people. John said, "My little children, "these things I write unto you that you sin not, "and if any man sin, we have an advocate with the Father, "Jesus Christ, the righteous." This was the only way that God could be the judge of his people and the advocate for his people all at the same time, all at the exact same moment in time. It was the only way that he could sentence for sin and set free from sin all at the same time. Bring death. You know what had to come to God's people? Death. "The wages of sin is death." He had to. He's a just God. It was the only way he could bring death and life at the exact same moment in time. It was the only way he could condemn sin and create righteousness in his people, all at the same moment in time. The Father chose the people to save and gave them to the Son. First Peter 1:2 says, "They were elect according to "the foreknowledge of God the Father." All of God's people elect according to the foreknowledge of God the Father. Christ the Son took all of those chosen people from the Father, and he bore the judgment of their sin in himself. The Father placed all of them in Christ, and Christ bore them and bore the sin of his people and bore the judgment for that sin in himself. He removed it

from them and gave it to himself. Philippians 2:6-8 it says, "He was equal with God "but made himself of no reputation, "and took upon him the form of a servant, "and was made in the likeness of men. "And being found in fashion as a man "he humbled himself, and became obedient unto death, "even the death of the cross." The person of God the Father poured out his judgment on his people in the person of God the Son. And, in that, God was holy, and God was just. And, in that, God was merciful, and God was forgiving in the person of Christ. And with the work of the Father being finished and the work of the Son being finished, all of those people that the Father gave to the Son, the Son has now given them into the hands of the Spirit. Every soul the Father elected, every soul the Father chose, and every soul that the Son redeemed, every soul that the Son washed in his own blood, and paid the debt for, and forgave, all of them have now been placed in the hand of the Spirit to quicken each one of them and to call each one of them through the preaching of this gospel, the Gospel of God, back to the fellowship and family of God. That's the responsibility of the Spirit. Our Lord said, "It is expedient that I go away, "so that the Spirit will come to you." Romans eight says, "He will bear witness "to you that you are the children of God." That's his job. That's what he will do. The Father chose, the Son redeemed, and the Spirit will call. And he will tell each one of his people, "The Father chose you. "The Son redeemed you, "and I'm calling you. "You're the children of God." How will he do that? Galatians four says, "He will enter the hearts of his people, "and he will start crying for them, 'Abba, Father.' "Whosoever shall call on the name of the Lord "shall be saved." Well, how can a dead sinner, dead in trespasses and sins, how can a dead sinner do that? Here's the only way. God's Spirit enters that person, and cries and calls on their behalf for them with groanings that cannot be uttered. Christ in his people, the Spirit of Christ in his people, that's the hope of glory. Crying for them, "Abba Father," that's the reason for the Godhead. I pray that this has been made clear. I know it's such a confusing subject, but I pray this has been made clear. Every time we speak of God, if we say, "God did this," we're talking about three

persons, and every time we think of God and think of the person of God, we're talking about Jesus Christ. He said, "If you want to see the Father, look at me." If you want to know what the Father looks like, just look at Jesus Christ. If you want to know what the Spirit looks like, how can you see something that can't be seen? Look at Jesus Christ, the Spirit of God. The fullness of the Godhead is found in the person of the Lord Jesus Christ, and that's the work of the Godhead all seen in the person of the Lord Jesus Christ. That's what each person covenanted to do, promised to do, in order to save their people and that's what they did. And even though there are and will forever be three persons in the Godhead, they are and will forever be united in the one person of the Lord Jesus Christ. I'll say this in closing. There are not three thrones in Heaven. When we get there, we're not going to see three thrones. We're not going to see two thrones. People have it in their mind that the Father sits on one, and the Son sits on his right hand. There's only one throne, and the fullness of the Godhead is sitting there in the person of the Lord Jesus Christ. All the glory goes to him. All the praise goes to him. His throne is forever and ever. Amen.