

**Welcome to: -
Bible House of Grace.**



God, through His Son Jesus, provides eternal grace for our failures and human limitations.

The Father, the Word, the Holy Spirit These Three are One.

(1 John 5:1-13)

(2013)

The Bible not only reveals God's eternal Plans, Purposes and Promises,
But also shows how you can know God for yourself.

Teach it, don't demand it.

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The Father, the Word, the Holy Spirit these Three are One.

INTRODUCTION: because the King James Bible states verse seven in the following way, The Father, the Word, and the Holy Spirit: and these three are one" (1 John 5:7) these words of John have been used to support the theory Jesus is God. It is reasoned that since John says, "The Father, the Word, and the Holy Spirit are one" it means that God the Father, Jesus the Son and the Holy Spirit are all the one true God, but is this really what John had in mind when he wrote these words? Before looking at verse seven we will travel through the chapter from the beginning since there are many other beautiful truths we can learn along the way.

Everyone who Believes Jesus is the Christ has been Born of God.

1 John 5:1-3 ----- ¹Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father loves whoever has been born of him. ²By this we know that we love the children of God, when we love God and obey his commandments. ³For this is the love of God, that we keep his commandments. And his commandments are not burdensome.

Notice John does not say, "Everyone who believes that Jesus is God has been born of God" (v1) yet a great majority of Christianity today believe that Jesus is God, how can these majestic and glorious words of John "Everyone who believes that Jesus is the Christ" has been born of God" be harmonized with such a mistaken theory?

John tells us that if we love God and obey His commandments we can be confident we love those who belong to his family. This is because all of God's commandments regarding mankind are summed up in the words, "Love your neighbour as Yourself."

Jesus said: -

- You shall love the Lord your God with all your heart, mind and strength and 'You shall love your neighbour as yourself.' There is no other commandment greater than these (Mark 12:30-31).

Paul said the whole law is fulfilled in the words: -

- You shall love your neighbour as yourself (Gal 5:14).

James wrote: -

- If you really fulfil the royal law according to the Scripture, "You shall love your neighbour as yourself," you are doing well (James 2:8).

To love your neighbour as yourself means that we do not deliberately do harm to other humans. No sane person deliberately does things to inflict pain on themselves, loving others as you love yourself is not about feeling some warm and fuzzy emotion towards others, it is about not hurting others as you would not hurt yourself. The thing God hates the most is when we do harm to another person, physically, financially, sexually, verbally, mentally, emotionally or spiritually and the thing God loves the most is when we do-good to others. It is interesting to notice that the major crime that God points out in Noah's time and one of the main reasons for the flood was because of all the violence in the land.

Micah, Isaiah and Jeremiah.

- Micah wrote: "What the LORD requires of mankind is to do justice, love kindness, and walk humbly with their God" (Micah 6:5-10).
- Isaiah says: "The LORD loves justice, hates robbery and wrong doing" (Isaiah 61:8).
- Jeremiah said: "Those who know God practise steadfast love, justice, and righteousness in the earth, because it is in these things that God delights" (Jer. 9:24).

The great prophets Micah, Isaiah and Jeremiah clearly show us that the people the LORD loves are not only those who acknowledge God, but who also uphold justice, do not lie, deceive or make promises they do not intend to keep, but speak the truth, do what is right, show respect and give help to others when able and make choices that lead to peace. These are the things the LORD delights in and that bring His favour.

Jesus Famous Sermon on the Mount.

The constant theme throughout Jesus famous Sermon on the Mount is doing what is right before God by seeking the way of peace in all situations. Jesus calls Christians to treat people fairly and with respect, dignity, decency grace compassion, kindness, mercy and to be quick to forgive.

Thus living a life that honours God and the Lord Jesus Christ is about doing all we can do to protect people from harm and being dominated by the thought: -

- What action can I take or do that will help and encourage this person.

It is all about doing right to others, thus the reason the message Jesus spoke on the mountain is referred to as, "The Famous Sermon" because the principals if followed not only by Christians but all humanity are the only way to peace (Matt 5).

These are the things that delight the heart of God. A wicked person is primarily one who deliberately and consciously denies the existence of God and does harm to other humans.

For further information on Jesus Famous Sermon see: -

- Matthew 5 in Commentary New Testament (ON WEBSITE MENU).

When we endeavour to fulfil the royal law of love we can be certain of the following two things: -

1. That God abides in us.
2. That God's love is being perfected in us (1 John 4:16-17).

Everyone who has been Born of God Overcomes the World.

1 John 5:4-5 ----- ⁴For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world— our faith. ⁵Who is it that overcomes the world except the one who believes that Jesus is the Son of God?

Overcoming the world does not mean overcoming everything in it or overcoming every sin and temptation nor does it mean we become perfect in righteousness. Christ did not lay down his life for us because we could conquer these things and attain a perfect state of sinlessness and righteousness, but because we couldn't. If we were able to attain to the perfect demands of the Law or attain to a the glorious state of sinlessness there would be no-need for Christ to have been crucified, his brutal, cruel and bloody death would have been pointless.

This is why John says, "It is by our faith we overcome the world meaning it is by God's grace in Christ and Christ's righteousness that is imputed to us that we overcome the world in contrast to works of self-effort and adhering to ceremonial rites or the keeping of religious customs and traditions to attain to righteousness that leads to eternal life.

The victory John talks about is our salvation it is in our salvation that we have the victory over the world, because in Christian salvation we are saved by grace that comes by faith in Jesus Christ. This is the glory of our faith and the wonder and splendour of the Good News of the Gospel of the Lord Jesus Christ.

John is saying, for those who have been born of God nothing in this world and no-one in this the world have any power over their eternal destination.

Paul wrote: -

- If God is for us, who has any power to condemn us, if God who did not spare his own Son but gave him up for us all, how will he not also with Christ graciously give us all things pertaining to eternal life? Christ Jesus is the one who died and was raised to the right hand of God and intercedes for us so how can anyone of this world condemn God's elect to eternal death when it is God who justifies and not man (Rom 8:31-34)

Added to this majestic glory Paul said: -

- Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? No, in all these things we are more than conquerors through him who loved us. Neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord (Rom 8:35-39).

NOTICE: John does not say, "Whoever believes that Jesus is God the Son" or say "Whoever believes that Jesus is God", but "Whoever believes that Jesus is the Son of God overcomes the world" (1 John 5:5).

Jesus Christ came by Water and by Blood.

1 John 5:6-8 ----- ⁶This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that bears witness, because the Spirit is truth. ⁷For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit: and these three are one. ⁸And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one (KJV).

- **Came by water:** refers to Jesus Christ's water baptism
- **Came by blood:** refers to Jesus Christ's death and resurrection
- **The Spirit is the one who testifies:** refers to God speaking from heaven at Jesus water baptism and the Mount of Transfiguration saying, "This is my beloved Son, with whom I am well pleased."

(Matt 3:17) (Matt 17:5) (Mark 9:7) (Luke 9:35).

Peter when speaking of this voice from heaven that they heard on the mountain of Jesus transfiguration wrote: -

- When Jesus received honour and glory from God the Father, and the voice was borne to him by the Majestic Glory, "This is my beloved Son, with whom I am well pleased." (2 Peter 1:17).

These Three Are One.

Since verse seven in the King James Bible, says, "These three are one" (v7) and it has been grossly misunderstood throughout the history of Christianity by those who have a preconceived mindset that Jesus is God we should take a little time to explain what John had in mind when he wrote, "These three are one."

It does not mean that God the Father, the Holy Spirit and Jesus are one identity, this teaching totally distorts what John was saying since anyone who does not approach the words, "These three are one" with a preconceived mindset that Jesus is God would understand that John was saying, they are one in perfect love and perfect unity it means they have the same mind, plans purposes and goals and in this sense they are one.

It is the same as an earthly father handing over the his global multi-billion dollar company to his son who he loves and trusts because he knows his son has the same mind, character, integrity and the ability to run the company equally as well as he has. This is why the modern Bible translations say, "these three testify" (v7) and "these three agree" (v8).

The Bible in various contexts applies the term, "These three are one" to God, to Christ, to Christ and the global church (his body) and to an individual brother or sister in Christ. This is because it carries the idea that they are all one in mind, plans, goals, purpose, motivation, attitude and character they are the same in word, works, deeds, power, judgment and forgiveness, grace, mercy, love and are perfect in unity.

This is what the Bible means when it uses the terms: -

- One Spirit (when it embraces God, Christ and believers).
- They are one.
- These three are one.

Jesus Christ and God the Father.

The continuing verses of this chapter repeatedly make reference to the Father and His Son as two separate individuals, should the Son actually be God surely it would mean that Jesus has deceived us by allowing us to believe that he is the Son of God especially since he never once told the apostles or any of the disciples or Paul that he was God nor is there a Scripture anywhere in the entire Bible that states Jesus is God. It bewilders this author why sinful mortal men who confess to believe in God would give Jesus the title God the Son and refer to him as God, when Jesus himself never gives himself these titles, but only ever refers to himself as the Son of God or the Son of man.

It is interesting to notice that there is not one verse in the entire Bible that states: -

- Sinners must believe that Jesus is God to be saved.

Nor is there one verse from Genesis to Revelations that says: -

- Whoever believes that Jesus is God the Son will be saved.

In total contrast to this silence there are literally multitudes of Scriptures throughout the pages of the New Testament that very clearly proclaim: -

- Sinners must believe that Jesus is the Son of God to be saved.

And that say: -

- Whoever believes that Jesus is the Son of God will be saved.

Surely if it was important to believe that Jesus was actually God to be saved to eternal life Jesus, the apostles and Paul would have told us at least once in all their teaching concerning salvation, but all we hear from Paul, the apostles and Jesus himself is them saying that we must believe that Jesus is the Son of God to be saved to eternal life.

Jesus said, "This is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent (John 17:3).

If we receive the Testimony of Men, the Testimony of God is Greater.

1 John 5:9-13 -----⁹If we receive the testimony of men, the testimony of God is greater, for this is the testimony of God that he has borne concerning his Son. ¹⁰Whoever believes in the Son of God has the testimony in himself. Whoever does not believe God has made him a liar, because he has not believed in the testimony that God has borne concerning his Son. ¹¹And this is the testimony, that God gave us eternal life, and this life is in his Son. ¹²Whoever has the Son has life (eternal) whoever does not have the Son of God does not have life. ¹³I write these things to you who believe in the name of the Son of God that you may know that you have eternal life.

The testimony of God has the following two aspects: -

1. In God's Son the Lord Jesus Christ is eternal life and whoever by 'FAITH' is in Christ has eternal life.
2. Whoever does not have the Son of God does not have eternal life.

John is saying that believing in God the Father alone is not enough to be given eternal life, to receive eternal life a person must believe in the Father and the Son. Those who believe in the God and His Son the Lord Jesus Christ have eternal life. This is the glorious message of the Christian faith and the wonder of God's eternal plan of salvation eternal life is in God's Son and whoever has God's Son has eternal life.

There is no-doubt many who John spoke to were Jews who had converted to Christ, but were still being influenced by the religious leaders of Israel who proclaimed no-one could enter the Kingdom of God except by keeping Moses laws of purification, ceremonial rites and the Jewish religious customs and traditions.

John to oppose these teachings of religious works is telling those who have been born again in Christ that eternal life is in God's Son and whoever has Christ has eternal life so that they can be confident that they have eternal life not by their own self-effort, but by faith. No-one can be saved to eternal life by works or by performing ceremonial rites and keeping religious customs and traditions, we all must believe in the Father and the Son to be saved to eternal life.

Preventing new Jewish converts from going back under the law was one of the greatest struggles Paul had in his ministry when visiting the Galatians he said: -

- I am astonished that you are so quickly deserting God who called you in the grace of Christ and are turning to a different gospel, not that there is another one, but there are some who trouble you and want to distort the gospel of Christ (Gal 1:6-7).

And in chapter three Paul in stunned surprise said: -

- Foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified, did you receive salvation by works of the law or by hearing with faith? Are you so foolish? Having begun by faith, you are you now believing you can be made righteous by self-effort and religious works of the Law? (Galatians 3:1-29).

Trusting in self-effort and religious works to be saved does not only apply to the Jewish converts, it is one of the greatest dangers for all Christians even today. Going to a local church every Sunday, faithfully serving God, singing in a church choir, teaching Sunday school, preaching the word of God, being the head oversight of a global religious organisation and such like things though all good in themselves have absolutely no power to save anyone to eternal life. Yet many worldwide consciously or unconsciously trust in these things.

This is what John and Paul were struggling against (i.e., believers trusting in religious works). There is only one path to eternal life and it is not by self-effort, works of the law or religious works but by 'FAITH' this is the message John is teaching, to be born again and saved to eternal life comes solely by 'FAITH' in the Lord Jesus Christ the Son of God.

NOTE: believing in the Son of God supposes the following: -

- Jesus is God's Son.
- Jesus came in the flesh (meaning he was born of a woman).
- Jesus died and rose again.
- The words Jesus spoke are truth.
- Eternal life is in the Lord Jesus Christ God's Son.

- The teachings of the apostles are the messages of God.
- Those who are born again love those in Christ's family.

CONCLUSION.

Throughout this chapter John continually make reference to the Father and His Son as two separate individual beings This shines a spotlight on the truth that in Johns mind he never saw Jesus and the Father as one God, but always as God the Almighty Father and Christ as His most beloved Son.

Consider the following three truths: -

1. If Jesus was God the Father the one true God he was a master of deception since he never once told the apostles, his disciples or Paul they all believed he was the Son of God and never that he was God the Almighty Father.
2. If Jesus is God the New Testament Scriptures are also deceptive since they never once give Jesus the title God or even God the Son.
3. If a sinner has to believe Jesus is God they would have to have a revelation of this fact since there is not one Scripture in the entire Bible that says he is God or that they must believe he is God to be saved.

Jesus, the apostles, the disciples and Paul only ever state Jesus is the Son of God and the Son of man, the redeemer and Saviour of the world and that a sinner must believe Jesus is the Son of God to be saved. It begs the question why would sinful mortal men give Jesus Christ a title that neither the apostles, Paul, the Bible nor God the Father or Christ ever gave to himself.

End.