

**210908-4 Deu 6, 1-4, The LORD Our God Is One LORD; The Three in One—
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The purpose for the LORD giving the Law, the judgments (customs) and statutes (discernments/decisions) to Israel was for their instruction (learning), their preservation (keeping), and for their application (doing). This was their wisdom and understanding before the Gentiles. (cf. Deu.4.6) Though the children of Israel confessed with their mouths that they would *hear it and do it* (Deu.5.27) the LORD said that this was not what was in their hearts.

O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! (Deu.6.29)

The LORD proved them to be disobedient, and for their disobedience He brought them into judgment.

De 4:26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

Israel was under the continual judgment of the LORD because the bound themselves under covenant to God. There is no other people (the Jews), and no other nation (Israel) that has endured the judgments of the LORD as Israel has endure them. The Jews are the natural, elect people of God and Israel is His elect nation; not the Babylonians, Medes or Persians, Greeks, Romans, not the USA, not Great Britain, not China, not Russia, no other people or country are the natural, elect people of God.

Jos.23.11 ¶ Take good heed therefore unto yourselves, that ye love the LORD your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto

you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

The Israelites can never assimilate into the nations of the world. Today, the Law of Moses only has reference to the unregenerate Israel and not with them to whom Christ has brought into the new covenant. The new covenant is not an addendum to the old. It is not the old and the new. The new has another priesthood (cf. He.7.11, 12), has another service (cf. 1Pe.2.5, *spiritual sacrifices*), has a new body, nation, church (cf. Mt.16.18) and has a new commandment (cf. Jn.13.34); love from the heart rather than love from an obligation. Christians should not subject themselves to old covenant to observe the feasts, the dietary regulation, Sabbath, tithing again.

1 ¶ Now these are the commandments, the statutes, and the judgments,

which **the LORD your God**
commandments, the statutes, and the judgments

commanded **to teach you, that ye might do them in the land whither ye**
[me]

go **to possess it:**
pass over

go, Qal part. Poel of the verb עָבַר, [g]a-var, tss. to pass, to come, to pass over, to pass through, to come over, to go over, to transgress, to pass along, etc.

2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments,

v. 1. Purpose for commanding that these be taught: *that ye might do them* – ye, you all, referring to all the people of Israel.

v.2. Purpose for commanding that these be taught: *that thou mightest fear* – thou, the nation of Israel as a whole.

which **I command thee, thou, and thy son,**
statutes and commandments

and thy son's son, all the days of thy life; and that thy days may be prolonged.

may be prolonged, Hiphil (causative act.) fut. of the Hebrew verb
אָרַךְ, ah-rak, tss. *to be long, to be prolonged, to lengthen, to defer, to
tarry long, to draw out*; cf. 5.16, 33, Hiphil fut..

The implication is that their lives would be cut short for disobedience. The lives of the children of Israel would be hard and therefore shortened for living in disobedience to the commandments of the LORD.

Pv.13.14 The law of the wise is a fountain of life, to depart from the snares of death.

15 Good understanding giveth favour: but the way of transgressors is hard.

שָׁמַע שָׁמַר
3 Hear therefore, O Israel, and observe to do it;
[all]

hear, Qal pret. of the verb שָׁמַע, sha-ma[g], tss. *to hear, to obey, to perceive, to discern, to understand, to listen, to consent.*

observe, Qal pret. of the verb שָׁמַר, sha-mar, tss. *to keep, to observe, to heed, to wait for, to watch, to preserve.*

מְאֹד
that it may be well with thee, and that ye may increase mightily,
greatly

mightily, מְאֹד, m'ōhd, commonly used as an adv., tss. *very, great, greatly, exceeding, exceedingly, sore, might, mightily, diligent, diligently, louder and louder, etc.*; v.5

as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 ¶ Hear, O Israel: The LORD our God is one LORD:

one, אֶחָד, eh-chad, an adj. tss. first (day), one (i.e., flesh, of his ribs) few days.

The LORD our God is one LORD – The topic of God being one LORD is a cornerstone doctrine to the faith of Christ. It divides between the true and feigned worshippers of God. It divides between the true faith and the pseudo-religions of the world. It divides between the true teachers of Christ's doctrine and the false teachers and antichrists. It doesn't matter how nice the person might be. It doesn't matter what religion or denomination to which he might claim to be identified. It doesn't matter if he's a preacher, a deacon, faithful to attend the services, a son, a daughter, a grandchild, a grandfather, to deny the Persons of the Trinity of God, to deny the Triune God is to deny the faith, and it indicates either one's being overcome of false doctrine or of one's present Christ-less state. It doesn't matter how good someone's doctrine might be on so many other points, to err here is harmful to the saints and to the churches of Jesus Christ. Christ will separate brethren by this doctrine.

1Jo 2:22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

1Jo 2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

Every true child of God should have great, personal interest in this truth.

Mt 11:27 (Jesus said) All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any

man the Father, save the Son, and he (that would know the Father) to whomsoever the Son will reveal him.

Notice that the Father knows the Son, and the Son knows the the Father; and that it is the Son that reveals the Father to whomsoever He will.

The text of Deu.6.4 says, 'The LORD = our God, is one LORD.' 'One' is an adjective describing or defining the kind of LORD that God is. We could say the same by the words, 'The LORD God is one.'

First, consider the name of the 'LORD.' Notice the LORD is spelled with all capital letters. This is translated from what is called the Tetragrammaton, YHWH. It was believed to be too holy for human utterance. And as the vowels points have been added by the Masorites (Traditionalist Jews) about 800B.C. it is actually unutterable, though our English KJV Bibles have transliterated this to read 'Jehovah'. (cf. Ex.6.3; Ps.83.18; Is.12.2 & 26.4, יהוה יהוה, The LORD Jehovah) Some prefer to pronounce this either Yaweh or Yaveh. But as the Jewish reader came to a text of Scripture where the Tetragrammaton was written there was a practice called כְּתִיב, k'-theve, קֵרָי, qere. This means 'it is written, but it is to be read.' So where it was כְּתִיב, k'-theve, written YHWH, it was קֵרָי, qere, to be read, אֲדֹנָי, A-dō-ni, meaning, 'my Lord'.

The definition for the name 'Jehovah' is the 'Ever-living One,' or 'Ever Existent One.'

Ex.3.14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. 15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

I AM THAT I AM, אֶהְיֶה אֲשֶׁר אֶהְיֶה

אֶהְיֶה, eh-yeh, Qal fut. 1ps. of הָיָה, to exist: 'I exist who I exist.'

Next, consider the name, 'God.' *God* is translated from the Hebrew אֱלֹהִים, Elohim (E-lō-heem'). Elohim is called the plural of majesty.

Ge 1:1 In the beginning God (אֱלֹהִים) created the heaven and the earth.

...

26 And God (אֱלֹהִים) said, Let us make man in our image, after our likeness ...

Brethren, we should understand something concerning the LORD being one. Some say that this is three manifestations of the same Person of God. By that they mean to say that God the Father is the Son of God and the Holy Spirit; that the Son of God is the Heavenly Father and the Holy Spirit; and, the Holy Spirit is the Father and the Son. This doctrine is not only found among in false religionists, but it is found among Baptist brethren as well. Brethren, with reference to Gen.1.26, *Let us make man in our image, after our likeness ...*, this is not three manifestations of God communicating with each other; this is the three Persons of God communicating together. Now there is a difference between different manifestations of a single person and different manifestations of different persons. For example, I am one person. I may manifest myself to another by being bodily present. I might also manifest myself in a foolish, brutish or natural manner (soulish). Or I might manifest myself in a spiritual manner, say through prayer or worship. But these manifestations are of only one person. But God is not three manifestations of one Person. He is three Persons manifesting God. To say, '*let us make*' requires there to be more than one *person* involved in the *making*. In Jn.8.16-18 the Lord Jesus, Son of God refers to His and the Father's judgments as two judgments which confirm the truth.

Joh 5.31 ¶ If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

...

Jn.8.12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man. (after the flesh, or according to the outward appearance)

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am (ἐγὼ εἰμὶ) one that bear witness of myself, and the Father that sent me beareth witness of me.

The judgment of the Son of God is confirmed by the same judgment of the Heavenly Father. (v.16) The witness of the Son of God is confirmed by the witness of the Heavenly Father concerning His Son. (v.18) The point is that there are two Persons that agree together not two different manifestations of one Person.

Together the names 'LORD God' refer to the Triune Persons having one subsistence or existence. To say, 'The LORD our God is one LORD' means the existence of the Three is in one existence, otherwise we would have three Gods rather than one God.

After the Lord Jesus had healed the impotent man that was placed at the pool of Bethesda 38 years, the religious leaders of the Jews sought to slay Him because He had performed this miracle on the Sabbath day, but *they sought the more to kill Him* because they perceived that He made *himself equal to God*. (cf. Jn.5.16-18)

Jn.5.16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶ *But Jesus answered them, My Father worketh hitherto, and I work.*

18 *Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. (These religionists perceived that Jesus was claiming to have the same subsistence with God.)*

Jn.1.1 ¶ In the beginning was the Word, and the Word was with God, and the Word was God

2 The same was in the beginning with God.

The Father, the Son, and the Holy Spirit are God, Elohim. The existence of these Three is of only one existence. Unlike us, multiple persons means multiple existences. But the Scriptures record that the Father, Son and Holy Spirit are not three *separate* existences, but that they are of only one existence or substance.

1Jo 5:7 For there are (εἰσίν, exist, 3ppl. pres. ind. of εἶμι, to be) three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are (εἰσίν, exist) one.

έν, hen, or εἷς, heis, i.e., *one* jot, member, cubit, child, Master, etc. In all of these again it is an adjective. (same as in Jn.10.30, below)

The apostle John did not write, that there is one that bears record in heaven, the Father, the Word and the Holy Ghost. Again, these are not three different manifestations of God, but three Persons. We reject the Father-God only or Jesus only movements. Because the word of God acknowledges the existence of the Three-Person God we should profess the very same.

Jn.14.8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

Here our Lord Jesus told Philip that to have a right understanding of who He is was to have a right understanding of who the Father is. By no means is the Lord Jesus negating the reality of the Person of the Heavenly Father. Rather, the Lord Jesus acknowledged the Father through prayer, and speech, and absolutely subjected Himself His Father's will.

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Reference to being *in the Father and the Father in Him* is to their abiding, continuing, tarrying, standing together indivisibly being of the same existence. He was not saying that the Father IS the Son, any more than it might be that some construe His words to mean that the Son IS the Father.

The Bible speaks of the Godhead or Deity of the Father, Son and Holy Spirit. There is some confusion concerning the term '*Godhead*.'

Godhead is translated from the Greek adj. θεῖος (Ac.17.29, *Godhead*; 2Pe.1.3, 4, *divine* [power & nature]); from the Greek nouns θειότης, which is once found in the NT and tss. *Godhead* (Ro.1.20, his eternal power and *Godhead*) and θεότης, *Godhead* (Col.2.9, in him dwelleth all the fulness of the *Godhead* bodily). Some interpret the terms *Godhead* and *God* as if they are synonymous. I would suggest that *Godhead* refers to the Deity or Divinity of God. At this I'd like to make this distinction though it is very difficult to put into words.

Turn to Col.2.9.

Col 2:9 For in him dwelleth all the fulness of the Godhead bodily.

When the Scripture states that the fulness (meaning 'completeness') of the Godhead/Deity/Divinity dwells in Jesus Christ bodily it means that the Deity of the Son of God is completely, fully vested in a human body, to be His

own permanent, personal habitation. In our study through the Book of Exodus we read often of shittim wood being overlaid with gold. This overlaying of the gold upon the shittim wood was done to the framework of the tabernacle (the boards, the bars, and posts) and to certain furniture in the tabernacle (the table of shewbread, the altar of incense, and the ark of the covenant). (cf. Ex.26.32; 36.34, 38; 37.4, 11, 25, 26, 28. etc.) You might recalled that this represented the Deity of the Son of God being laid upon the human body that was born of the virgin Mary. (Lk.1.35, the words *'that holy thing'* refers to the body of our Lord Jesus) Brethren, the Christian confession is that Jesus Christ is the God-man; not God and man (being two Persons), but the God-man, one Person, the Son of God in a human body.

We must acknowledge the existence of the Trinity. John said, *'There are three'*. But he also said, these Three exist One. *'And these three are one.'* Now, we also explain this from the Scriptures.

Joh 10:30 I and my Father are (exist) one. (ἐν, hen, or εἷς, heis, i.e., one jot, member, cubit, child, Master, etc. In all of these again it is an adjective.) Using the same logic of the apostle John in 1Jn.5.7, it is correct to say that the Son and the Father are two and these two are one. These are two Persons, Father and Son yet with one existence. And so that there is no contesting that *one* is with reference to God the text of John chapter 10 continues by saying,

Jn.10.31 Then the Jews took up stones again to stone him.

...

33 ... because that thou, being a man, makest thyself God.

Stay with Scriptural terms. Folks will try to talk you and I out of using Biblical terms. Be careful. The term *'Persons'* is a Scriptural term to use.

*He.1.1 ¶ **God** (the Father), who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
2 Hath in these last days spoken unto us **by his Son**, whom he hath appointed heir of all things, by whom (that is, by his Son) also he (God the Father) made the worlds;*

3 *Who (His Son) being the brightness of his glory, and the express image of his person, ...*

express image, χαρακτήρ, a noun only this once in the NT; another noun is χάραγμα, tss. graven and mark.

Job 13:8 (Job asks ...) Will ye accept his person (referring to the Person of God)? will ye contend for God?

person, פְּנֵי, pah-neem, a masc. pl. noun tss. the face, before, the presence, the forepart, the front, etc.

The doctrine of God is a difficult lesson to try to communicate to others because there is none like Him in heaven or on earth.

Ex 8:10 ... there is none like unto the LORD our God.

Ex 9:14 ... there is none like me in all the earth.

De 4:35 Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him.

De 4:39 Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else.

Ps 86:8 Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works.

As best we can let our thoughts stay closest to the Scriptures. I believe that discerning whether one is truly a child of God is most easily accomplished when the confession most clearly squares with the word of God. The less clearly that confession is the more difficult it is to tell whether one is Christ's or not. But the further one's confession wanders away from the truth of God's word the more room there is for heresy, heretics, and antichrists. I have had occasion to personally test others and found their confession to be false.

1Jo 2:22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

1Jo 4:3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Hear, O Israel: The LORD our God is one LORD ...

The Bible teaches that the Triune God is of the same, singular subsistence.

Joh 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Jn.5.26 For as the Father hath life in himself; so hath he given to the Son to have life in himself ...

The Father, Son and Holy Spirit is the God of the Bible.