

One God (i) (Quality: Very good)

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[0 : 00] For the Lord's help, I will direct your attention to the first epistle of Paul to Timothy, the second chapter, the fifth and sixth verses.

The first epistle of Paul to Timothy, the second chapter, the fifth and sixth verses. For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time.

Hell, this truth needs to be emphasized in the present day.

When there are many gods which are presented to people's minds, the result of various thoughts which proceed from men's hearts.

When all is said and done, this will be proved at the solemn day when judgment is wrought in the hearts of men.

[1 : 32] That is, that there is one God. How important it is then for us to consider as to whether we know this one God.

And that we are not following cunningly devised fables that would suggest other things in regard to other persons that are recognized in some places.

It is our mercy that the Lord God has, through the gospel preached in this place and in others, it has contained the proclamation of the truth that is here.

For there is one God. There is not a God of the Jew and a God of the Gentiles. There is one God.

This has already been emphasized by the apostle in writing to his epistle to the Romans. There is one God. All worship the same God.

[2 : 48] There is one God.

It will not be out of place then for our hearts to be joined to other nations. Even what we may determine as heathen nations.

Because if these nations or any of those people in those nations are brought to know God, it will be the one God here and none other.

So, we may consider it that there is one God to all people.

No, it is solemnly true that not all people know this one God. May it be ours to enjoy that unspeakable favor of knowing God.

[4 : 14] God the Father, God the Son, and God the Eternal Spirit. There is one God.

Three persons, nevertheless, but one God. One God. So, if we worship at the feet of Jehovah, we worship the Father, the Son, and the Eternal Spirit.

Sometimes, if we examine and look into our faith closely, shall we not find that in our prayers we are praying unto one God, and yet we are praying unto three persons?

Because we need the Father's love in his choosing us from eternity. And we need to believe in the Son's love in shedding his blood, giving himself a ransom.

We need to feel the Holy Ghost's love in working in our souls, quickening our souls, so that we learn of the Father and we learn of Jesus Christ.

[5 : 42] For there is one God. Now, having set forth the doctrine of this particular part of the subject, we now consider the experimental part, as to how do we know that there is one God.

Those that are brought to know this truth will surely be well founded in it. They certainly will eventually, even if they may be tossed up and down for a long time.

But by gracious experience, they will confirm, for there is one God. On Mount Carmel, many years before, we find Elijah with the prophets of Baal, and the great purpose of that scene was to determine who was the true God.

The prophets of Baal presented their God. He was the God of fire. And then, there were doubtless, the prophets of Ashtoreth, and other of the gods of those nations, which set forth the supposed merits of their own gods.

But in Elijah's day, there came this great test. Why halt ye between two opinions?

[7 : 35] It was not God, it was not the purpose of Elijah to present an opinion, but it was the purpose of Elijah to destroy all opinions by demonstration of truth.

It ill becomes us to have opinions about the truth. There are many that do, but it will not do for us, it will not stand us in good stead for us to have an opinion about this, for there is one God.

It will need to be, as it were, burned into us that there is one God and none other. How is this brought about?

Well, on Mount Carmel, it was brought about by the great point that whoso answereth by fire, let him be God.

So, this brings us to consider that in experience, the God that answers by fire is the true God.

[9 : 09] Well, now, we do not follow on that the fire will come down from heaven as it did in Elijah's day to burn up the sacrifice.

Nevertheless, those that profess and confess and that with a sense of assurance in the tone of their voice that there is one God will be aware of this because they've experienced it that he is a God of fire.

He answers by fire. we turn to the first epistle to the Corinthians where we read of that which the apostle brings forth in relation to God being a God of fire.

First of all, he says, for other foundation can no man lay than that is laid which is Jesus Christ. now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be manifest for the day shall declare it because it shall be revealed by fire and the fire shall try every man's work of what sort it is.

If any man's work abide which he has built thereupon, he shall receive a reward if any man's work shall be burned he shall suffer loss but he himself shall be saved yet so as by fire.

[11 : 01] How does God bring this about? The fire which comes forth from God may be considered as the fire of temptation.

we read and properly so that God tempteth no man. At the same time we read that God tempted Abraham.

Now there is no disruption here, no contradiction. The word tempted Abraham is not to be understood in the manner that the poor children of God might be tempted by the devil.

The word is more properly interpreted as he tried Abraham. Now God had given faith.

To everyone that are born again of the spirit God gives faith. Now that work and that faith has to be proved as to whether it is of God or whether it is of men.

[12 : 29] Now if it is of men then it will indeed come to nothing. some men have cried as the prophets of Baal to the God on whom their faith depends without any avail.

They've cried and they've cried and they've cut themselves with lancets so to speak cut all sorts of capers but there's been no answer. But the God that answers by fire will answer in the same way that is set before us in the case of Abraham when God said God said thy son thy only son Isaac offer him up.

Now what a fire that is. What a fire that was. What a fire that will be if God comes to you and looks upon that which is dear to you.

Especially if a promise reposes in that very child as it did with Abraham.

God had told him that in that son all the nations of the earth would be blessed. Now God says offer him up.

[14 : 02] There have been cases where parents have had a promise concerning one of their children and God has been a God of fire bringing them into a severe and bitter trial concerning that very child.

There is one of our ministers that when he was born his father had a particular promise that he would be called to the ministry and he wasn't very old before he laid a death door to this child.

That man father would be able to testify that God was a God of fire because he brought on him the fire of trial and temptation undoubtedly bringing him to this that there is one God the God of fire but it may be that some of you might know what this is even in respect to your family the God of fire but we look through the case of Abraham as he was under this severe temptation this bitter trial to observe that in the midst of it he had the faith of God the faith that would survive the faith that believed in God the hope that hoped against hope being fully persuaded that

God was able to raise his son from the dead even if this is what it meant and all this time Abraham was proving that there is one God all this time you will be proving that there is one God we may add this one God that is faithful to his word one God that is faithful to his promise one God that is capable of doing that which he has said he would do since these revelations of God are not to be treated lightly God is a God that answers by fire burning up everything that is of the flesh and leaving behind his glory manifesting his power we cannot begin to enter into the exercise or perhaps we can that must have been in the heart of

Abraham and Isaac as they went their journey up the mountain side it was no easy thing and yet if you read the account carefully we shall notice that Abraham right from the very start the revelation that was to be given to him of course may have been surprising to him how it could be done oh how it could be done might well have been behind his comprehension but then

[18 : 29] God showed him this great and glorious proof there is one God who can provide a sacrifice there is one God that can be faithful to all that he has said and will give this knowledge to Abraham and give this knowledge to his people in all ages and thus amongst them that though he is a God that answers by fire yet through these things we come to join that blessed band who say with unwavering voice there is one God one God in the next place there is one God that is manifested in the fire of persecution this is a fire persecution persecution may take varying forms it may go so far as to be vicious and taken out before endangering the person's life and at the same time bringing great suffering bodily suffering into that person's feelings but some of the martyrs you will readily observe in that very fire which

God sent because it was overruled by God even if wicked men determined the matter which God sent to prove their faith held blessedly do we read some of the words that were uttered by those men who rejoiced in Christ Jesus who were glad that they were counted worthy to suffer for his name there's only one God that can sustain in this fire of persecution we are reminded from I think this same epistle to Timothy if not the next one that those that will live godly in Christ Jesus shall suffer persecution now this may be quite silent it may not affect our bodies at all but it may affect our spirits and will the glancing of an eye how persecuting that can be just a look can persecute our souls some may be satisfied with persecuting the body the psalmist knew what it was for those that persecuted his soul he describes it to us in these words aha so would we have it god hath forsaken him let us arise and take him or again there be many which say who will show us any good there is one god and the psalmist manifested it in this way lord lift thou up the light of thy countenance upon us there's only one god that can lift the light of his countenance upon his own people in the time of persecution when there are those that say where is now thy god what an answer is given in the 115th psalm but our god is in the heavens he doeth whatsoever he will there is therefore a demonstration and also a burning in by gracious experience of this truth for there is one god one god we look at another aspect he is a god that heareth and we may take this from the same scene on mount carmel though the worshippers of baal cried and cried yet he was not a god baal was not a god that heard but elijah was brought to this to be able to declare with complete certainty that there is one god that hears and also answers prayer whose prayers does he answer well the word of god assures us that he hears the

prayers of the needy the poor also and him that hath no helper there is one god oh what a blessing for us to say yes there is one god because i have been poor and i have been needy and i have been without any helper sometimes but there has been one god to whom i could lift up my eyes and who has surely heard me and delivered me from the hand of the oppressor in the book of psalms we may read many occasions when prayer was offered and undoubtedly it was answered there is one passage which is perhaps very striking in the twelfth psalm for the oppression of the poor for the sighing of the needy now will

I arise saith the lord i will set him in safety from him that puffed at him in this sense there is one god that not only hears but god that speaks this passage of scripture may well have been a strength to some here now where god has revealed himself for the oppression of the poor and for the sighing of the needy now will I arise what a prospect the poor and the needy who are they who are they for the most part they are such that are disregarded I know many may say in the present day but we have a great concern for the poorer classes be that as it may if the matter is examined very closely we shall come to this that the poor and the needy come second but not so with

God the psalmist had a wonderful revelation of the greatness and glory of God when he says I am poor and needy yet the Lord thinketh upon me and there is only one God that thinks upon his people who are poor and needy now can we speak this morning from a personal experience that there is one God that thinks upon me the psalmist says the Lord hath been mindful of us in other words the Lord had thought upon him what a blessing what a mercy inconceivable what a prayer it will produce from our hearts to think that the mighty Jehovah the Lord of heaven and earth should sink upon the poor and the needy what a provision has been made for the poor and the needy and there's only one

[28 : 05] God that can make that provision the door of thy mercy stands open all day to the poor and the needy who knock by the way and this door of mercy has never been shut the throne of grace has never been closed there's only one God that can come under this under and in this category for there is one God then we come to this there is one God that loves with an everlasting love you can trace this even on Mount Carmel to Elijah why did God answer by fire why did God listen to the prayer of Elijah this must surely be a very basic reason that his love was set upon

Elijah and thus we shall prove this in our experience that there is one God who loves with an everlasting love those well known words in Jeremiah come forth from the lips of one God the Lord hath appeared of old unto me saying yea I have loved thee with an everlasting love therefore with loving kindness I have drawn thee Paul himself had proved that there is one God one God that doeth wonders in the book of Exodus we can read of his great wonders in what is referred to as the song of

Moses and hence in part of that song we read who is like unto thee O Lord among the gods who is like thee glorious in holiness fearful in praises doing wonders there is one God have we been brought to experience this truth is there another that can match the Lord the almighty God in holiness and not only so in the glory of holiness is there another that can be worshipped and it be said that he is fearful in praises causing us to worship God with fear and trembling and yet at the same time to feel a holy boldness in drawing near rejoicing with trembling the psalmist says but what worship there is a reverence for

God a wholesome reverence for the only God no other one should indeed induce in our souls this spirit of respect so that we're not carried away with fleshly emotion that their rejoicing is tempered in such a way that it becomes wholesome before God there is one God of whom it is written he will be had in reverence of all them that are about him about them again doing wonders whatever wonders the devil might do and of this he is capable and in the revelation we are warned that in the last days those that are his ministers will do signs and wonders we are warned against this but doing wonders there is one

God now the doing of the wonders must be regarded in that which pertains to himself we may refer to it in creation and in creation we discover the work of the father the work of the son and the work of the eternal spirit passages in the scripture will confirm that these three persons forming one God were all engaged in creation and then there is one God that operates the courses of providence throughout the world's history providence may be seen in all quarters in all places had we eyes to see it but coming to a little farther on the greatest wonder of all and surely there is a wonder of God in creation there is a wonder of God in

[33 : 53] God's providence as he sets the day of adversity over against the day of prosperity as he brings good out of evil as he does that which it is not possible for men to do but we come on to that greatest wonder of all God sending his own son made of a woman made under the Lord that he might save his people from their sins but just at this moment we will consider this great wonder that changes men's hearts or shall we more properly say gives them a new heart takes away the stone out of their heart and gives them a heart of flesh now surely some of us in this connection would have to say there's one

God no other could have ever changed my heart renewed my will and turned my feet to Zion's hill indeed there is but one God doing this wonder and then there is a further wonder issuing from this and that is the grace that is given to keep us his grace has kept us to this day and will not let us go and from whence does that grace come it comes from this one God and this will lead us on to think of those words in Micah's prophecy where in the seventh chapter we read this who is a God like unto thee that pardoneth iniquity and passeth by the transgression of the remnant of his heritage there is only one

God that can pardon iniquity even the unbelieving Jews admitted this when they criticised our Lord Jesus Christ in respect to his forgiving sins and they said none can forgive sin but God now under the Jewish teaching this was that which underlined everything there is one God and that was the only God that could forgive sins Micah so many years before had brought forth this great question who is a God like unto thee now can we rejoice and exalt the eternal God this morning because there is none like unto him that pardoneth iniquity and passeth by the transgression of the remnant of his heritage but now there is another aspect of this one

God he retaineth not his anger forever because he delighteth in mercy and this is the only God that delights in mercy this is the only God that retaineth not his anger forever whose anger is so slow to rise so ready to abate as only one God now can we consider our lives can we consider our thoughts can we consider our actions can we consider our speeches have there not been those that have provoked the Lord and yet have we not proved that his anger is so slow to rise and when it has so to speak reached a point where he has made us conscious that we are solemnly and dreadfully guilty how ready and quick has it been to abate and at the same time how wonderful has the

Lord been in delighting in mercy he will not always chide says the psalmist neither will he keep his anger forever you know whilst it is quite true the children of God need the chasing hand of God God that is they need correction mistake is made sometimes when it is indicated or inferred shall I say that the chasing hand of God means that which makes them feel makes the children of God feel that the Lord is angry with them they may indeed be tempted to this but it cannot be so because his anger has been poured out upon his own beloved son in respect to their sins the chastening hand of

[39 : 43] God is the correcting hand of God well you say does that that doesn't hurt unless I feel the wrath of God but it does it does let us take as an example part of our anatomy out of joint now that has to be corrected and then when it is corrected it is painful at the time but shall we really see must we really say that that pain is engendered by the anger of God surely not there is one God that can see that enables his children to see nothing else but love whatever may come upon them he kindly knits a broken bone and dissolves a heart of stone and this is the work of one God the only

God the only true God who delighted in mercy well shall we look at our lives shall we see our trials shall we consider the pains shall we think about the bitterness through which we have had to pass through sometimes and having weighed it all up can we say there is one God that delighted in mercy David felt this you know when he had sinned in numbering the people and the prophet came to him and offered him three things and David said let us not fall into the hands of men though they are gods they have authority amongst men let us not fall into the hand of men but let us fall into the hand of

God for his mercies are great and that's the way he proved it oh if men had had the dealings with us sometimes we dread to think what would have happened but the one God here is one that delighted in mercy now as we look over our lives as we look over our trials what should we observe must we not observe this that they have come they have been controlled they have been overruled by the one God and the only God that delighted in mercy therefore he restrained his east wind in the day of his rough wind and thus we prove that God is faithful who will not suffer you to be tempted above that you are able but will with every temptation make a way of escape that you may be able to bear it now there is one God that not only manifests himself as the

God of love but who also creates and induces in our hearts love to him this will be one of the ways in which we shall feel love to him when we realize that he delights in mercy the mercy of the Lord is wonderfully demonstrated in calling any person by grace is it anything else but mercy that called us any of us by the grace of God is it anything else but mercy that opened our eyes to see our dangerous situation and that the Lord sent his only begotten son as a saviour surely here is a revelation of nothing else but the mercy of

God our lives are such that demonstrate continually God's mercy so in his lamentable experience even Jeremiah says that his mercies are new every morning great is thy faithfulness and there is one God and one only about which this can be truly said now we just ask ourselves this question do we know this one God there are many gods in the world there are many gods who are the figment and the outcome of people's imaginations there are many gods which can never provide an experience in the soul but this

[45 : 43] God is one that provides an experience in the soul and is able to give us faith to believe in him so that we prove this whoso cometh to God must believe that he is and that he is a rewarder of them that diligently seek him and the people of God are brought to this they believe that this is the only the only God one God one God that is dependent upon none and yet the one God upon whom all depend whether they are willing to admit it or not he taketh away their breath and they die and what is the end of that matter there is one God and what a mercy if in those few points though there are many more for our consideration that we have looked at this morning that we can say not only in the doctrine of it but also in the experience of it that there is one

God I know not any other one God who is able to save unto the uttermost all that come unto him through Jesus Christ Amen Amen