

The Trinity

by Ernest Barker

Our Lord Jesus Christ claimed to be equal with God in power, authority, knowledge, and love, and He is the only one who can satisfy our human hearts and give us eternal life.

Duration: 50:12

Scripture: Matthew 11:28, John 2:24, John 5:16, John 5:24, John 6:35, John 15:16, Revelation 19:13

Topics: "Trinity"

Description

In this sermon, Chapman discusses the claim of Jesus to understand the motives and desires of mankind. He references John 2:24, where it is stated that Jesus knew what was in man. Chapman explains that Jesus had a deep understanding of human nature and could see through people's actions and words. He emphasizes the importance of being subject to authority and paying what is due, as stated in Romans 13. Chapman encourages individual study of the Bible to truly understand the joy of seeing Christ in the written word and looks forward to the day when believers will see Him as He is.

Transcript

Now, tonight our subject is the unique faith of Christ, one of the most important themes you and I can possibly contemplate. And I want, first of all, to read a few verses from the Gospel by John, in chapter 5, verse 16. Chapter 5 of John, the 16th verse, to catch the connection that a man had been healed, he had had an infirmity, for thirty and eight years.

And that miracle had been wrought on the Sabbath day. Now, verse 16, And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work.

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. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do. For whatsoever things he doeth, he also doeth the Son likewise.

For the Father loveth the Son, and showeth him all things that he himself doeth. And he will show him greater works than these, that ye shall mark. Now, a well-known scripture in the Gospel by Matthew, in chapter 11, verse 28, Come unto me, all ye that labor, and I have elated, and I will give you rest.

Now, first of all, I want to consider our Lord's claim to satisfy the human heart. Then I want to consider his claim to be the innermost thought and motive of mankind. Then I want to consider his greatest claimable inequality with God.

I should like to have been with him, I should like to have seen him, I should have to have heard him, when he issued the invitation so well known to us, which we have just read, Come unto me, and I will give you rest. Now, here our Lord Jesus was outstanding. There's not a man in the world who would dare to say to his fellows, You come to me, and place your confidence in me, and I will give you rest spiritually.

But our Lord Jesus Christ could, and he did. Bless the heart, bless the mind, bless the conscience, bless the weary, bless for the restless, bless for time, bless for eternity, I will give you rest. And I hope that every one of us here tonight knows something of what this means, that rest which the Lord Jesus Christ himself can give.

Now, in the fifth chapter of John, we need not turn to it, I think we know it well, and verse thirty-five, our Lord says this, He that cometh to me shall never hunger, and he that believeth on me shall never thirst. Now, here again our Lord Jesus Christ was unique. There's not a man in the world who would say to anyone around him, You come to me, and I will see to it that you will never hunger spiritually.

You believe on me, you have implicit confidence in me, and I will see to it that you will never thirst spiritually. But our Lord Jesus Christ could, and he did. And friend, if you and I have come to Christ by faith, and have given ourselves to him our whole personality, spirit, soul, and body, we need never thirst for salvation because we have it in our possession.

And if we have a lead on him to our soul's salvation, we need not thirst for eternal life because we have that in our possession. Of course there is such a thing as hungering and thirst after righteousness, and that's always a good sign. It's a very bad sign that any believer is satisfied with our present or his present spiritual condition.

There are higher heights of Christian experience than you and I have ever yet known. There are gems in this wonderful mine of words, the word of God, which you and I have never yet discovered. There are glories and beauties, there's a loveliness about our Lord Jesus Christ which we have never yet appreciated.

And so we have to hunger and thirst after righteousness, thirsting after God, thirsting after the things of God, thirsting after the word of God. Now our Lord Jesus not only made this wonderful statement and invitations, but he made wonderful promises. And I love the promise or the statement in the last verse of the last chapter of Matthew, Lord I am with you all the days even unto the end of the age.

What a promise! Only he could have made a promise like that. You know, every promise in the word of God is sealed by the blood of the eternal covenant. Every promise is yea and amen in Christ.

Every promise is as certain as God himself can make it. And the Lord Jesus says, I will be with you all the day. Yes, friend, he is with us all the day.

In your days and in my days, days of darkness and days of light, days of gloom and days of sunshine, days of sickness and days of health, days of prosperity and days of adversity, days when everything seems fair, days when everything seems just the opposite, days of realization, days of disappointment, all the day, I am with you unto the end. Now you know, friend, the promises in the word of God are quite

unlike promises which man can give. If I were to promise you a gift of, say, three thousand dollars at the end of next week, but please remember it's only a supposition.

If I were to promise you that gift, I could not guarantee it would be fulfilled, because obviously anything might happen to me between now and the end of next week. And if nothing untoward happened to me, something might happen to you, friend, which would render the fulfillment of that promise an altogether impossibility. But every promise of God is guaranteed, friend, and we may just rely upon each one.

And then there was another promise our Lord Jesus made his disciples which applies to you and to me tonight. It's in John chapter 14 and verse 19. And the words were these, because I live, ye shall live also.

I don't know what reaction that had upon the disciples. I don't know how far they appreciated it, but it all says what a comfort it is. The Lord Jesus Christ said, because I live, ye shall live also.

And he now lives unto God. He died unto sin once, but he now lives in the power of an endless life. The cross will never, never be reenacted.

He'll never again wear that crown of thorns. He'll never again suffer the dears and the ignominy, the continuity, and the horrible torture of his creatures. All that is past and past forever, and now he lives, and he lives on high, and he says, because I live, ye shall live also.

And that is true faith. We are to live where he lives, where is that? In heaven. We are to live as long as he shall live.

How long is that? Forever. I remember when I was quite a young Christian, I visited one of the godliest men in Great Britain. His name was R. C. Chapman.

He lived in a place, a town called Barnstaple. Mr. Thurgood, when we visited that dear man, he said he was the holiest man he'd ever met. And I was quite a young brother, quite a young Christian, and I had the privilege of entering his house.

It was an open house for anybody. He used to say, well, if anybody is invited to come, he is welcome. If anybody comes uninvited, he is doubly welcome.

And I remember sitting there at supper, and there were about five, six, perhaps eight of us there at the table, and there was God's beloved servant, and he was always quoting Scripture. And he said, surely, goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord. And then he stopped.

A brother on the other side of the table finished it for him and said, forever. Well, Mr. Chapman pretended not to hear him. He said, I beg your pardon, my brother, what did you say? Forever.

Again, Mr. Chapman pretended not to hear him, said, excuse me, my brother, what did you say? Forever, Mr. Chapman. Oh, thank you, thank you, dear brother. Thank you.

Now, dear brother, will you please tell me how long that is? Brother nearly collapsed. He couldn't tell how long it would be forever. Oh, beloved friends, where I, because I live, ye shall live also.

And you and I are to dwell throughout a wonderful, lovely eternity with our lovely Lord Jesus Christ in glory. And so he alone can satisfy the human heart, and he does. Now, I want to come to the next phase

of our subject, and that is his claim to read the motive, the source, the innermost source of mankind.

Will you turn with me, please, to the second chapter of John, the closing words of the verse, of the chapter. Verse 24, the latter part of this verse. John 2, verse 24.

He knew all men, now verse 25, and needed not that any should testify of man, for he knew for a present man. Now, here are three distinct statements. First of all, he knew all men.

The Lord Jesus Christ was omniscient. He knew all men, not a certain number of men, not ninety-nine percent of them, but all of them. He knew all men.

He knows you, friend, he knows me. And he needed not that any should testify of man. There was no man who could tell him anything about anyone which he did not know.

And you cannot tell him anything that he does not know. And then it says, he knew woman, he knew man. He could probe the innermost thoughts and motives and aspirations of the human heart.

Now, this was his claim, friend. I want to see how it works. Will you turn back to Matthew and chapter 22? I think we should see something there, very interesting.

Matthew 22, verse 15. Then went the Pharisees to counsel how they might tangle him in his speech, or in his talk. Now, they were always doing this.

They were always watching the Lord Jesus in order to catch him in his conversation. Now, the evangelist Luke tells us the reason for this, how they might take him, entangle him in his talk. Luke says that they might bring him under the power and authority of the governor.

And that's what these men had in view. And so they sent certain disciples, first of all, their own disciples, disciples of the Pharisees, and then also the Herodians. Now, see how awful these men were.

They were going to ask him that great question, which has come down the ages, which is so very familiar, concerning the tribute money, as to whether it was lawful to give tribute to Caesar or not. And so they sent the disciples of the Pharisees, the Jews, also the Herodians. Now, the Herodians, of course, represented the Romans.

And here were these two people, the Pharisees representing the Jews, the Herodians representing the Romans. And they came to him. And before they asked him the great question, they eulogized him.

And they said this, Master, we know that thou art true, and teach us the way of God in truth. Neither carest thou for any man, for thou regardest not the person of men. Now, all this is true.

We know that thou art true, he was true. He was not only the way and the life, he was the truth, and he was truth incarnate. And thou teachest the way of God in truth, that was correct.

He had nothing else to teach but the way of God in truth. And also, that thou regardest or carest thou not for any man, thou regardest not the person of men. All this is true, perfectly true.

Why did they say this? Well, friends, they eulogized him, that they might put him on his guard. The fact was his. They had laid a trap for him.

And they determined to make it so that he would fall into that trap. And so they first of all just speak these fair words, and that they might bring him under the power and authority of the governor. And when they came to him and eulogized him, they said, now what thinkest thou? Is it lawful to give tribute unto Caesar or not? That was the question.

A question which is one of the most familiar questions today among Christians. And you know what it says, notice what it says in verse 18. But Jesus perceived their wickedness.

The gospel by Mark states he perceived their hypocrisy. The evangelist Luke says he perceived their craftiness. You know, Jesus knew all about these people long before they started on their journey.

He knew what they were up to. He knew as they came along the very wording of that question they were going to ask before they approached him. He knew the sinister motives they had in asking the question.

He perceived their wickedness. He looked right down into their wicked hearts. And he said, show me a penny.

So they showed him a penny. And you know, at that point, on one side was Caesar's image. On the other side was Caesar's superscription.

And he said, now, whose image and superscription is this? Well, they had only one answer to give, of course. Caesar's, exactly. Now notice the answer.

Render therefore unto Caesar the things which are Caesar's. But he didn't stop there. He went on to say unto God the things that are God's.

And that's what they never expected. No doubt that those wicked men came along. Before they asked the question, they said to one another, now, whatever answer he gives, we'll have it.

We'll entangle him in his talk. If he says no, then that will be unpopular with Nero, his master. This was a swift attack imposed by the Roman authorities.

And then they said perhaps if he says yes, it is lawful, that will be unpopular with the Jews. They were starting under the domination of Rome. And so they said, whatever answer he gives will be wrong.

But friends, they little expected what he was going to say. Render therefore to Caesar the things which are Caesar's, and to God the things which are God's. Now, friends, they had not rendered to God that which was his.

In the last book in the Old Testament, God had a terrible, absurdous controversy with those people. He said, you've robbed me. The whole nation has robbed me.

You've robbed me of tithes and offerings. You've kept back from me what you should have brought in to me. And you've utilized it for your own selfish interests.

They had not rendered to God the things which were God's. They had done just the opposite. No doubt they were astonished at his doctrine.

And that is his answer. Now, you know, friends, there is a very classical application to this. In the Thirteenth of Romans, you and I are told to be subject to the authorities of being, to the powers of being.

Therefore it says, give tribute to whom tribute is due, and fear to whom fear, and honor to whom honor, and so on. So that, beloved friends, when the income tax comes along, the demand, you have to pay it. Lay you against the grain, of course, especially if it's a large demand, but you have to pay it, you know.

But first of all, let me advise you to check it very carefully before you do pay it. Even official government servants are not intolerable. At least they're not in great business.

But after just examining the demand and feeling confident that it's in order, you have to pay it. Tribute to whom tribute is due, and honor to whom honor is due, and custom to whom custom, and fear to whom fear. But friends, after paying that, after paying what is due to the authorities, remember this, remember.

I wonder whether we've all done this really. Have you and I been given to God honestly those things which are His, those things which He demands? What things are they? Well, God demands all I have and all I am. I have to give myself.

I beseech you, brethren, St. Paul, that you present your bodies a living sacrifice wholly acceptable unto God, which is your reasonable service. And I have to render to Him, if I'm honest, render to Him everything I possess, my money and my faculties, my memory, my possessions. Everything belongs to Him.

And therefore I surrender to God the things which are God's, all I have and all I am. Now that was to the Jews and to the Herodians. Now I want to turn to another passage.

It's the 16th of John and verse 16. John 16 and verse 16. A little while and ye shall not see me.

And again, a little while and ye shall see me. Because I go to the Father. Now very often when the Lord Jesus made a statement to the disciples, they were quite mystified.

They could not tell what He meant. And they were mystified at this thing. And therefore in the very next verse it says, Then said some of His disciples, notice, among themselves.

Pardon me, they didn't say a word to the Lord. They just said among themselves. What is this that He said? A little while and ye shall not see me.

And again, a little while and ye shall see me. And because I go unto the Father. It's all so mysterious to us.

We don't know what He means. Now, beloved friends, in verse 19 it says, Now Jesus knew that they were desirous to ask Him. He read their thoughts.

He knew what was behind their minds. He knew that they had been discussing among themselves concerning this statement. And when He knew that they were desirous to ask Him, He explained, that's what He meant.

Oh friends, what a test. A little while and ye shall not see me. That referred to the cross.

That referred to His burial. Again, a little while and ye shall see me. That referred to His glorious resurrection.

And so of course He said, Now you have sorrow because I'm going away. I'm going to leave you. I'm going back to heaven by the way of Calvary.

I'm going to lead you into this world. And ye now therefore have sorrow. But by and by ye shall rejoice.

And no man shall take that joy from you. They had sorrow when the Lord Jesus Christ was crucified. And although His disciples forsook Him and fled with loving friends, surely their hearts were absolutely, I was going to say buried in sorrow.

But they saw Him again. They saw Him in resurrection. And then their hearts rejoiced.

And then such was their joy that neither the world nor man could take it from them. Now, well it's the same with you and me friends. You and I have an interest in Christ.

I hope we have. I hope we have an interest in His cross work when He died for our sins of Calvary. Well friends, if you have an interest in Him, remember, He has a greater interest in you than you ever could have in Him.

And if He says, Now you're going to see me again. And we shall see Him again. We see Him now by faith.

By and by we're going to see Him by sight. I don't know whether you have experienced what I have experienced at times in studying the word of God carefully. I remember an occasion when I was reading carefully one truth in the Bible.

And I looked at it. I studied it dressed by God. And I was so overwhelmed with divine joy, I had to ask the Lord to stay His hand.

I felt that I could not endure very much more. Do you know anything about that? That's the joy of studying the word of God. And that's what we want today, particularly among our young men and young women.

Individual study of the scriptures. Five years and years ago we studied the word of God away there in Great Britain for hours together. I knocked myself away from everybody, from my own brethren, from my own people.

And there sometimes where upon my knees I just read the word of God and thought no more of the mind of my Lord. That's what's wanted today, friends, whether in California or any other part of the United States or anywhere else. Young men and young women who are Christians devoting time to the individual study of the greatest book in the world.

And then we shall know what joy is. We see Christ in the written word. And it is a joy to see Christ in the written word, friends.

What will it be when we see Him as He is? And I believe in heaven we shall have no need of our Bibles. I believe there we shall know our Bibles from first to last because He is the word of God, the living, eternal word. And when we see our blessed Lord, we shall know our Bibles as we've never, never known.

And so, friends, He was able to read the thoughts and motives of the human heart, whether His enemies or His own disciples. Now I want to come to the most important part of our subject, our Lord's great plea to be on an equality with God. I'm going to ask you, if you will, friends, just to exercise patience as we just look into that passage we read, the fifth chapter of John, and I want to examine it carefully, verse by verse.

John 5, verse 16. Therefore did the Jews persecute Jesus and sought to slay him, because he had done these things on the Sabbath day. Now, first of all, there was gross hypocrisy.

This man, of whom we read in the first part of the chapter, he had had an infirmity thirty-eight years. The Lord healed him. He healed him on the Sabbath day.

And because He healed him on the Sabbath day, the Jews, they found fault with him and sought to slay him. Many of our Lord's miracles were performed on the Sabbath day. Well, you say, in what way were these people hypocrites? Why, they said, if one of their animals, an ox or a lamb, had fallen into a ditch or a pit on the Sabbath day, they would have gone at once and have transferred that animal from a place of danger to a place of safety.

Of course they would. They would think nothing about it either. And yet they blamed the Lord for healing a man on the Sabbath day who had had an infirmity for thirty-eight years.

Absolute, shocking hypocrisy. Well, notice our Lord's reply to that, will you? He says in verse seventeen, My Father worketh thither too, and I work. Now, the Jews knew what that meant.

The Jews knew it meant this. He placed himself on a level with God his Father. He was equal with God.

And that enraged the Jews still more. And therefore, it says, the Jews sought some more vocation, because he had not only broken the Sabbath, but said also that God was his Father, making himself equal with God. Now, in point of fact sense, that wasn't true.

The Lord Jesus never made himself equal with God. You say, what do you mean? What I mean is that he was God. He was God from all eternity.

He was God in human form, and there was no need for any human manufacture in order to bring this relationship into existence. He never made himself God, he was God. You know, at the mock trial, they said to Pilate, we have a Lord.

By our Lord he ought to die. They told he made himself the Son of God. He never did anything of the kind.

He was the Son of God, and God the Father. But the Jews, they sought the Lord to kill him. Now, verse 19 says, Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth a father do, or whatsoever things he doeth, he also doeth a son like thine.

I and my Father are one. You remember that, that was in the tenth chapter of the same gospel, verse 15. Now, you know, friends, to me it's wonderful.

The Lord Jesus said to his disciples in the fifteenth chapter of the same gospel, All things that I have wrought of my Father I have made known unto you. The Lord Jesus said nothing which he had not heard first from the Father. He has initiated us into the Father's secret.

Don't you think that's wonderful? And in this passage he says, Now whatever the Father does, I do. The Lord Jesus Christ did nothing but what his Father did not do. They were absolutely one.

You know, this was true in so many ways. This was true concerning the gospel. The gospel which we love to hear preached.

The gospel which has been proclaimed right down the ages since Pentecost. The glorious gospel of Christ which has been the power of God under the salvation of millions. We love the gospel.

And when we read or speak of the gospel of God, it's quite correct. That very phrase is mentioned twice in the first epistle to Thessalonians in chapter 2, the gospel of God. And you know, friends, the apostle Paul said, I'm not ashamed of the gospel of Christ.

So when we speak of the gospel of God, it's quite correct. And when we speak of the gospel of Christ, that is correct. You see, I and my Father are one.

There are not two gospels, there's only one gospel. And this is true concerning the church. That church, that wonderful mystical body, that organism, you know, which is comprised of every single believer in the Lord Jesus Christ.

Not merely the primate brethren, you know. We're not the only people in the world. And I thank God for it.

But, I mean, all believers in Christ are members of this church. And again and again we read and we speak of the church of God. And that is mentioned many times in the first epistle to the Corinthians, the church of the living God, and it's quite correct.

But the Lord Jesus said, on this rock I will build my church. So that when we speak of the church of Christ, it is quite correct. Christ loved the church and gave himself for it, that by and by he might present it to himself a glorious church.

Not having fought the wrinkle there in his own sleep, not that he should behold him without blemish before him. Oh, friends, I and my Father are one. The church of God, that's correct.

The church of Christ, that is correct. It's the church, I say, comprised of every believer. If anyone asked me to which church I belong, I could say without any hesitation, I belong to the church of all saints.

I belong to the church which is comprised of all believers, and so do you, if you are belonging to Christ. I and my Father are one. You know, this is true concerning the word of God, the Bible.

Again and again we read of the word of God, the very statement we read, the word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing of thunder of spirit, and is the critic of the thoughts and intents of the heart. The word of God, yes. We love the word of God.

I hope you do, friends. There's no book in the world like the Bible. There's no book that can come anywhere near it.

And when we read of the word of God, or speak of it quite correctly, now in Colossians 3 and verse 16 we read that the word of Christ dwells in you richly. The word of God, that's true. The word of Christ, that's equally true.

Why? I and my Father are one. I don't need two Bibles. My Bible is quite satisfying to me, and you don't need two Bibles either.

Do you know this is true concerning love? The greatest thing in the world? You talk about that a little, the modern idol being well, more particularly. But you and I read of the love of God many, many times in the Bible, and it's a joy to our hearts. The love of God has been shed abroad in our hearts by the Holy Spirit.

We know something about it. I hope we live in the enjoyment of it. The love of God.

Now three times in the New Testament we read of the love of Christ. Romans 8, who shall separate us from the love of Christ? Ephesians 3, that ye may know the love of Christ which passes all understanding. Two Corinthians 5, the love of Christ comes streaming out.

The love of God, that's true. The love of Christ, that is true. I and my Father are one.

You know this is one of the most important things you and I can possibly imagine. This is true concerning answer prayer. The Lord Jesus said, if he asks my Father anything in my name, he will give it to you.

And you and I know what that means, surely. I have gone to God, I don't know how many times, I have gone to God thousands of times on my knees for various requests, and he has answered me. And the Lord Jesus said this, if he asks anything in my name, I will do it.

And so I ask God to do certain things for me, and he does them. I ask him to give me certain things I need, and he gives them to me. I ask the Lord Jesus, and he answers my supplications as well.

I and my Father are one. And beloved friends, this is true concerning the advent of the Holy Spirit. The Lord Jesus said distinctly, I have prayed the Father, and he will give you another comforter, even the Spirit of truth which abideth for ever.

And you know what he said as well? He said to his disciples, now it is expedient to you that I go away. It is necessary for you that I depart. If I go not away, the Holy Spirit will not come.

If I depart, I will sin. So God said the Holy Spirit. Christ said the Holy Spirit.

I and my Father are one. And this is true, friends, concerning the forgiveness of sins. God forgives our sins.

Ephesians chapter four and the last verse, forgive one another as God, for Christ's sake, has forgiven us. And in Colossians we have this message, forgive one another even as Christ has forgiven you. God forgives us.

Christ forgives us. I and my Father are one. I don't know how this appeals to you friends, but it appeals to me very, very strongly.

This is true concerning the resurrection. We know that God raised Christ from the dead, and we rejoice in him. Up from the grave he arose, where the mighty triumphed over his foes, and so on.

But the Lord Jesus said to his enemies, destroy this temple, referring to his body, and in three days I will raise you. God raised Christ from the dead. Christ raised himself by the glory of his own divine power.

I and my Father are one. Now, friends, this is true concerning eternal security. I give unto my sheep eternal life.

They shall never perish. Neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all.

No man is able to pluck them out of my Father's hand. Oh, friends, what a passage. What a promise.

I give unto my sheep eternal life. They shall never perish. I don't know what may happen to me down here in my future life.

God kindly veils my knives. I know what has happened before. And some things that happened to me in my past life, I shan't say will never happen again.

But I don't know what may happen tomorrow. God only knows. The very tidiness of my sight makes me secure.

I know there's something, friend, which will never happen. I shall never perish. Thank God.

Ten thousand times. The world can't say that. You and I can if we belong to Christ.

We shall never perish. Why? We're in Christ's hands. That's why.

Those hands which were made for that cross for our sins now hold us fast. And they hold us so tenaciously. They hold us, beloved friends, faster than those half-males held those lovely hands on the tree.

My Father which gave them me is greater than all. No man can pluck you out of my Father's hand. I, my Father.

Now just give me a few minutes, will you please? I want to refer to one other verse. To me it's one of the most wonderful verses in the Gospels. It's the fourteenth chapter of John and verse nine.

Now our Lord Jesus Christ had been speaking about the Father. He had told his disciples that in his Father's house were many mansions. He told them that he was the way, the truth, and the life.

No one could go unto the Father but by him. Now in verse seven he said, if he had known me he should have known my Father also. And from henceforth he know him and have seen him.

Now here again the disciples were mystified. They didn't know what he meant. And so Philip, on his own behalf, and also on behalf of his fellow disciples said, Lord, show us the Father.

And they prophesied with us. Lord, they were spoken about the Father. They were going back to the Father.

They were going to leave us in this world. Lord, show us the Father. We should be saved in this world.

When my daughter was very little and she was just able to read, I overheard her one day reading these words. She read them very slowly and very distinctly. Jesus said 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.

How seest thou then show us the Father? And as my daughter was reading those words, I said to myself, my darling, you're reading some of the most wonderful words in the entire realm of literature. Philip, I've been with you three years. You have seen my life.

You've heard my words. You've seen many of my miracles. Philip, don't you know me? He that hath seen me hath seen the Father.

How marvelous. And as his disciples were gazing upon that lovely face, at that psychological moment they were gazing into the face of the Father. I say that's one of the most wonderful passages in the whole of the Bible.

It has been said that the kindest thing God ever did was when he became a man. And the Lord Jesus Christ was God in human form, just walking among his people. And as those disciples saw him, they saw the Father.

Now I believe that what was true on earth will be true in heaven. And when you and I are there and we see the Lord Jesus in all his glory, we shall see the Father. No man has seen God at any time.

You can't see a spirit? God is a spirit. But when we see the Lord Jesus, we shall see the Father. And what a sight that will be to love him.

He who rests above the grave, he who stills the raging wave, weak to suffer, strong to save, he shall bear the glory. He who sorrows past may trod, he who every good bestowed, son of man, son of God, he shall bear the glory. Monarch of the smitten sheep, scorn of Jew, scorn of Greek, prince and king divinely meek, he shall bear the glory.

On your rainbow-circled throne, with the myriads of his own, never more to weep alone, he shall bear the glory. He who died to set me free, he who loves and loves even me, he who comes whom I shall see, Jesus only, only he, he shall bear the glory. This is your beloved.

This is your friend. He is my beloved. He is my friend.

Blessed be his holy name forevermore.

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