

THE GODHEAD

I. Introduction

In this teaching we will discuss the much misunderstood doctrine of the Godhead. Just who are the Father, Son, and Holy Spirit? What is their relationship to each other and to mankind? Are they actually separate and distinct personalities? These are some of the questions that I will answer in this teaching. I must admit to being taken completely by surprise by the amount of confusion and division within the Church on this topic. However, a careful perusal of the Scriptures will clearly show the correct way to view the One that we call God. As always in my teachings I will take no prejudicial stance, but will limit myself to only that which is revealed to me by the Holy Spirit through the Word of God. If any of my own “interpretations” are given, they will be so indicated.

Within the Church there are basically two camps on the issue of Who or what God is or isn't; The so-called Trinitarians and the so-called Oneness Pentecostals. The essential question to be asked from the positions of both camps is this. Is the Godhead represented as three as one, or is it one as three? Well it will turn out that the classic positions of both camps are incorrect, for they have sought to use human reasoning to understand that which is unfathomable, and thereby fitting it into the confines of the limitations of human intellect. In defense of their positions, both sides have used the same Bible, and pointed to and mangled the same scriptures in a vain attempt to support their view, while at the same time disparaging the opposition. In this teaching no attempt will be made to convince either side, but I will simply reveal what it is that may be known of the Divine Nature. My strong recommendation is for the reader to make a valiant effort to suspend any preconceived notions as to the Godhead, and let the unfolding of these scriptures “speak” for themselves. If you can do this, then you will be surprised at the clarity with which these simple doctrines reveal themselves. Finally my goal here is to continue to accomplish in the Body of Christ today that which was begun by the Lord Jesus and our beloved brother Paul two millennia ago. Namely to reveal to you THE UNKNOWN GOD. (John 1:18, Acts 17:22-23). Now on that thought, let us begin by asking this question. What is it that may be known of God? Romans 1:18-19 tells us that whatever that might be, God has clearly revealed it to us by the things that He has created, which themselves declare His Glory.

II. The Godhead:

The essential question to be answered in understanding the Godhead is this. How do we fathom something that at no time has been seen, and what frame of reference do we find adequate to describe that, which is not perceptible to the senses?

Col. 1:15

John 1:18

We must then look to those things which are perceptible and bear witness to the Divine Nature

(Godhead), namely;

1. Christ Jesus
2. Creation
3. Man

Before proceeding on I think that it would be quite useful to define what we actually mean when we use the term “Godhead”. We find that this word occurs three times in the bible. The references and their Greek meanings are given below.

Acts 17:29	2304	Theios (Thi’-os)	Godlike, Divine, Godhead
Rom. 1:20	2305	Theiotes (Thi-ot’ace)	Divinity, Godhead
Col. 2:9	2320	Theotes (Theh-ot’-ace)	Divinity, Godhead

The word is best defined as meaning, that which manifests, exemplifies, and portrays attributes universally understood to be indicative of the Divine Nature.

(Easy definition: *Those things that show Godness*)

The cast of characters involved in portraying this Divine Nature are several. Chief among them is the Lord Jesus Christ. At no time has anyone seen God (The Father) but His Divine Nature has been revealed to us by His Son, who is the beginning of the Creation of God.

1st Tim. 3:16

Col. 2:9-10

Rev. 3:14

Col 1:15

Heb. 1:1-2

Eph 3:8-9

III. The Role of Jesus in Creation

In beginning (God) The Father created (bara) the heavens and the earth (*by* and *through* the Son and the Holy Spirit). These descriptors of agency are never used of the Father , showing Him to be the Head and Director of all the things that are done by or through the other two.

Then strangely, we find that the earth **was** without form and void. A quick look at the Hebrew will give us some insight here. The verb which is translated as *was* is Hayah(1961), which literally means “*to breathe*” - *to exist, to be, to become, to happen*, as in Gen. 19:26 where Lot’s wife became a pillar of salt. With this in mind, it makes much more sense to render this verb in Gen 1:2 as the earth *became* without form and void. This is much more in keeping with what we know of the attributes of God, in that He would not create something de-novo, which was formless and dark. So then it is logical to assume that something happened to the earth post creation that resulted in its departure from the glorious state that it originally exemplified. Much speculation has abounded on this topic, and it’s a pretty safe bet that Lucifer had something to do with it, but since that is another matter entirely, I will defer that discussion for another time. Next in Genesis 1:3, we find a most interesting statement.

Then God said, “ Let there be Light, and there was Light. There was much, much more to this simple transaction than meets the eye, This is not a statement concerning natural light for that did not occur until day 4 of creation. But it is here that Spiritual light entered into the earth realm, in the form of the Son of God. (proof of this assertion will be offered shortly) At this point He began a mission which likely is to last 7000 years or 1 week of millennia.. He was commissioned by the Father to do two things:

To provide a people for the Father, that He could be their God.(John 12:31-32)

To put underfoot (destroy) every enemy of the kingdom.(1st Cor. 15:20-26)

After giving the Son of God power of attorney or authority which; although limited, was sufficient to accomplish the task, He(the Father) excepted Himself.(This was a necessary step in order for the Father to avoid being, Himself, subject to the Son). Thereafter with

few exceptions, the Father has had no further dealings in the affairs of men, but has relegated this duty to His Son. This lasted from Adam until the day of Pentecost, when mankind received the right to enter into fellowship with the eternal Father. This relationship occurred through our elder Brother, the only begotten Son, by Whom, we cry out with the spirit of adoption, Abba Father. This fulfilled part 1 of His commission from God. Part 2 will be accomplished at the conclusion of the 7000 years when the last enemy, death, is put underfoot. 1ST Cor. 15:20-28. (Note: The 7000 year time frame is a reasonable speculation on the part of the author.) So then it was left to the Son of God to represent the Diving Nature (Godhead) on the earth. Since at no time has anyone seen God, it was the role of the Son to bear His image and to declare Him to the world. John 1:18. This mystery is to be revealed in stages with each manifestation revealing more of the Divine Nature culminating ultimately in the complete unveiling of the Father, with Whom we now have fellowship. (1Tim. 3:16) This unveiling process began on day 1 of the dispensation of man, when it was the Son of God who worked the heavens and earth to make them habitable. It climaxed on day 6 when He began to fulfill His number 1 objective by making man in the image and likeness of God (the Father). Having completed this task, He rested on the 7th day. (This was wise since there were 7000 more years of hard work ahead.)

Proof that Jesus is the Light of GEN 1: 3

1. It is not natural or celestial light from the sun since this does not occur until day 4 so then, it must be Spiritual Light.

2. 2 Cor. 4:1-6

3. John 1:1-3

It is clear that since at the beginning, the Father was still "THE UNKNOWN GOD," and the Son was not yet revealed, nor the Holy Spirit given, that it was not possible to distinguish between members of the Godhead in the old testament. So consequently, the same descriptive terms were used interchangeably to depict both Father and Son.

In the Hebrew of the old testament, there are at least 6 terms that when translated indicate Deity.

- YAHWEH - He who is (self existent one) translated THE LORD
- ADONAI - Lord
- ELOHIM - Plural noun; meaning objects of worship

- EL - singular ; Mighty One
- ELAH - an object of worship
- ELOAH - object of worship

In the old testament, in any given scripture, any of these words may be used to refer to either the Father or the Son. However, since I have already established that the job of reclaiming the earth fell to the Son and the Father being excepted (for it is unlawful for the servant to be pre-eminent over the master), most references to the Godhead are speaking of the Son. So then, whenever one of the aforementioned 6 words are used, unless it is clear from the context (meaning there is clear reference to both), you may safely assume that the God being referred to is the Son. The Jews did not deal with the Father, but their God is the Son. We only see the Father in action in matters limited to the following.

- Judgement (Wrath) Gen 19:24
- Adjudicating Celestial disputes
- Bearing witness to the commission of the Son

A - Zech 3:2

B - Jude v. 9

A- By Prophecy

- Psalm 110:1
- Isaiah 42:1-9
- Psalm 45:6-7
- Psalm 2:7-8

B - Directly

- Matt 3:16-17 “This is my beloved Son”
- John 12:27-32 “ I have both glorified it & will...”

- Mark 9:2-8 “ This is My beloved Son, hear Him”
- 2nd Pet 1:16-18 “ This is My beloved Son, hear Him”

By contrast in the new testament, we see an unveiling of the Son of God so therefore there is only one word translated **God** (Theos)and this word always refers to the Father. (In every book of the N.T. God the Father is identified as separate and distinct from Jesus the Son.)
Note: Look at the greetings of all of the epistles

It was necessary for the Son to be separated out from the Father theologically since the only way to know He who is unknowable, is to perceive Him who comes in the image of the unknowable, but yet is clearly visible. This process occurred in the new covenant with the revelation of the Son of God as such.

John14:7-11

John 1:18

John 6:44-46

After the revelation of the Son of God, it was then possible to distinguish between the Father and the Son, which the New Testament does effortlessly.

IV Proof that Jesus is the God of the Jews

There is a rather tragic irony here seeing as how the Jews rejected the same one whom they had always known and accepted as Jehovah, because they did not recognize Him when He came as the Son of God. They were unable to resolve between the individual members of the Godhead, which was due more to the hardness of their hearts than to their ignorance. They failed to perceive that the God that they rejected as the Son, was indeed the same Deity that was known to their fathers as Jehovah. The key to understanding who the Son is, is to differentiate who He is to the Father from who He is to us. To the Father He has always been the only begotten Son, but to us He has been or will be manifested in at least five different ways. These will be discussed in greater detail later on. For now allow me to convince you that the One that we know as Jehovah from the old testament, is indeed none other than the Son of God. Consider the following:

1. The Son of God was in the beginning with the Father and was the agent of the creation. He was Yahweh (He who exists) long before He became Emmanuel. He was glorified with the Father from the beginning.

John 1:1-5

2. Melchizedek - This was the Son of God

- Gen 14:18
- Psalm 110:1-4
- Heb 5:1-44
- Heb 6:17 - 7:2.
- The Angel of the Lord - was the Son of God.
- Exod. 3:1-6 - The Bush Dweller (Deut 33:16 -Confirms the identity of the bush dweller as Yahweh)
 - B. Zech 3:1-6 - Identifies the Angel of the Lord as Yahweh
 - C. Gen 16:69-13 - The Angel speaks to Abraham
 - D. Gen 22:11-12 - Abraham's "sacrifice" of Isaac to the Angel of the Lord
 - E. Gen 22:15 - The Angel of the Lord swears by Himself
 - F. Gen 31:11-13 - The Angel of the Lord claims to e God
 - G. Gen 48:16 - The Angel the "Redeemer"
 - H. Exod 13:21 - The Lord who was the Angel of God going before Israel in the cloud Exod 14:19
 - I. Judges 2:1-4 - The Angel of the Lord identified as Yahweh (I swore to your fathers)
 - J. Judges 6:11-23 - Gideon sees the Angel of the Lord face to face and lives
 - K. Judges 13:1-25 - Samson is born v. 18 My name is Wonderful
 - L. Psalm 34:7 - The Angel of the Lord encamps about all those who fear Him & He delivers them

M. Hosea 12:2-4 - The Angel that Jacob struggles with was Elohim

The Angel of the Lord speaks in the first person and with authority when dealing with the affairs of men.

Ex: (I will do this and that)

Gen 16:10

Zech 1:12,3:4

Divine characteristics of the Angel of the Lord: The following scriptures prove that the Angel of the Lord cannot be an ordinary angelic being since He exhibits behavior that is characteristic of Deity.

Psalms 34:7	To be feared
Psalms 34:7	Claims to be the Deliverer
Exod. 3:1-6	His name is Yahweh
Gen 48:16	Redeemer
Gen 22:15	Swears by Himself
Gen 22:11-12	Receives sacrifices
isaiah 37:36	Destroyer of men

People who marveled at seeing The Angel of the Lord (God) and not dying: In all three of these instances, those who encountered the Angel of the Lord face to face acknowledged Him as God. They marveled that they did not die having seen His face.

1. Gen 32:30 Jacob
2. Judges 6:22-23 Gideon
3. Judges 13:21-23 Manoah
4. The I AM Exod. 3:13-14

John 8:31-59

John 13:19

V. **The Son of God - What may be Known:**

In order to fully understand the role of the Son of God in the Godhead, we must realize that His operational capacity changed according to His dispensation. As previously stated, The Son of God has manifested or will manifest Himself to the earth realm in five different ways. I will discuss them in sequence from past to future. Bear in mind that these manifestations are from the perspective of mankind. (See figure 1)

A. **The Word, The Light God** (Eternity past → day one of creation)

He was the Word and the Light John 1:1-5

He was the only begotten of the Father John 1:14,18 Psalm 2:7

He was glorified with the Father John 17:5, Phil 2:5-7

Through Him, creation exists Rev 3:14

B. **Yahweh (the Angel of the Lord, Melchizedek, I AM)** (day one → virgin birth)

- He was the God of the Jews - previously discussed
- Sent to put evil underfoot and to gather a people holy unto the Father
- Limited in authority
Zech 3:1-2

Gen 19:24

Heb. 1:1-4

C. **The Lamb** - the birth of Jesus(Yeshua) → Golgotha

- The Deliverer of Israel Luke 1:67-74

- A Light to the gentiles Isa 42:6, Eph 2:11-13, Luke 2:29-32, Acts 9:15
- Emptied of His Deity Heb 2:5-18, Phil 2:5-8 reputation gr. def(2758 - kenoo) *to make empty, to abase, to neutralize, void*

Rom 8:3

John 17:5

Heb 10:5-7

- Anointed by God to preach and to heal Luke 4:16-21
- Tested, refined and perfected Heb2:17,4:14-15, Luke 4:1-13
- Became a curse for us - being rejected by all, both man and God

(Isa 53:3, Matt 21:42, Luke 17:25 - MAN)

(Matt 26:36-46, 27:45-46, Isa 53:11 - GOD)

- Suffer and die

Acts 26:19-23

Heb 13:9-12

Mark 9:11-12

D. The High Priest – (the Resurrection → the Return to the Mount of Olives)

- Offer up the blood before the Father as an eternal propitiation for sin

Heb 7:21 - 8:6

Heb 3:1-2

Heb 4:14-15

Heb 9:11-15

E. The King – (the Mount of Olives → Eternity future)

- Returns to earth to battle terrestrial enemies

Acts 1:9-11

Luke 21:25-28

Rev 19:11-21

- Return to earth to battle celestial enemies

Rev 20:1 - 3

Mark 13:24-27

- Execute Judgement

John 9:39

John 5:22 - 30

Rev 20:11-15

- Rule for 1000 years with the saints

1ST Cor 15:25

2ND Cor 2:12

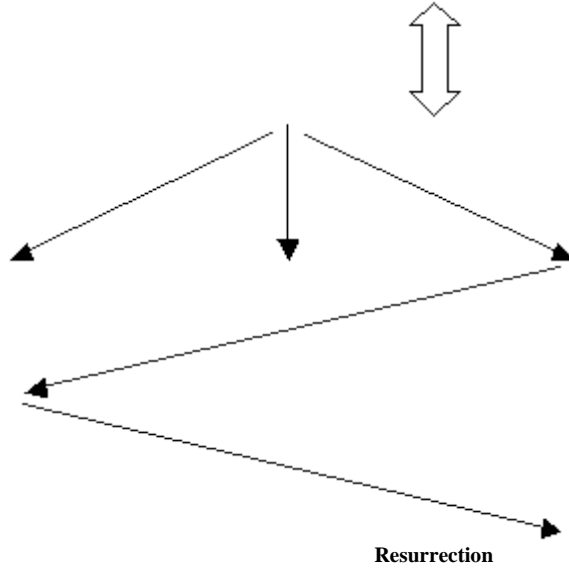
Rev 5:9-10

THE GODHEAD

**God the
Father**

Son of God

(7)





<p>The Word</p> <p>The Light</p>	<p>Melchizedek, Elohim, Yahweh, Angel of the Lord</p>	<p>The Lamb (6)</p>	<p>High Priest</p>	<p>King</p>
----------------------------------	---	---------------------	--------------------	-------------

◀ Eternity Past

<p>Advent 1</p> <p>John 1:1-13</p>	<p>Advent</p>	<p>Also known as Prophet, Jesus, Emmanuel</p>	<p>Advent</p>	<p>Eternity Future</p>
------------------------------------	---------------	---	---------------	------------------------

Psalm 2:7

Philippians 2:5-7

Rev. 3:14

2	e	nt	5
	n	4	A
Gen	t	H	ct
esis	3	e	s
1:3-		br	1:
5		e	9-
	Lu	w	11
Zech	ke	7:	
ariah	1:	2	L
3:1-	67	1	uk
2	-	-	e
	74	8:	21
Gen	Is	6	:2
esis	ai		5-
19:2	ah	H	28
4	42	e	
	:5-	br	R
Hebr	6	e	ev
ews		w	el
1:1-	H	3:	ati
4	eb	1-	on
	re	2	19
	w		:1
	2:	H	1-
	5-	e	21
	18	br	
		e	Jo
	Ph	w	hn
	ili	4:	9:
	pp	1	39
	ia	4-	
	ns	1	Jo
	2:	5	hn
	5-		5:
	8	H	22
		e	-
		br	30
		e	
		w	R
		9:	ev

<p>Day 1 of Creation (Refurbishing of the Earth) 4000 Yrs</p>	<p>Birth of Mary 3340 Yrs</p>	<p>1-15 Golgotha</p>	<p>1-15 Mount of Olives</p>
--	-----------------------------------	--------------------------	---------------------------------

Figure 1

King

Eternity Future

Advent 5

Acts 1:9-11

Luke 21:25-28

Revelation 19:11-21

John 9:39

John 5:22-30

Revelation 20:11-15

Mount Olives

- Completes His task to produce a people for the Lord God and to put evil underfoot
- To subdue the kingdom and then deliver it to the Father and then become subject to Him

VI. El Elyon (The Most High God)

This is a good point to discuss what it is that we may discern concerning the Father

A. God is Spirit (John 4:24) Meaning that He is not of the earth, but of the Celestial. It does not mean that He is not substantial. In other words, God is not an amorphous whiff of cloud somewhere, but that He does have form and substance.

God's Form: Gen. 1:26-28 - tells us that God made man in His image and after His likeness. Well this gives us a very strong clue as to the appearance of God. Since He tells us that we look like Him, it is necessary then that He looks like us. In other words, anthropomorphic. No where does the Bible say that spirits are formless. For example, angels are called spirits (Heb 1:7), but they definitely have form which is also decidedly anthropomorphic. There are of course many scriptures in the Bible that testify to the form of God, making mention of all of the various somatic components that also comprise the typical human (hands, feet, eyes, etc.).

Some examples are as follows:

<u>GOD'S HANDS</u>	<u>GOD'S FEET</u>	<u>GOD'S EYES</u>
Exod 3:20	Lam 1:15	Deut 11:12
Exod 7:17	Deut 23:14	2 nd Chron 16:9
Exod 15:17		Psalm 102:6
Exod 33:20 - 23		Prov 15:3
Deut 2:15		

Rev 5:7

GOD'S EARS

Num 11:18

Num 12:1-2

Isa 8:21

Isa 5:9

GOD'S MOUTH

Deut 8:3

Isa 1:20

Isa 40:5

Lam 3:38

Micah 4:4

GOD'S FACE

Exod 33:20

Num 6:25

Psalm 80:3

GOD'S BACK

Exod 33:23

The witness of the prophets: In the Bible we are given the testimony of four prophets who were given access to the throne room of God. In all instances their testimony concerning the description of the Holy One showed Him to be humanoid in appearance.

Isa 6:1-3

Ezek. 1:26-28

Dan. 7:9-14

Rev. 4:1-5:14

There is absolutely no indication in the Bible that the anthropomorphism of God should be taken as metaphor or merely symbolic.

In another example Jesus tells a parable of Lazarus and the rich man, and Abraham's bosom. (Luke 16:19-31) In this parable there was no shortage of references to form and function being exhibited by individuals whose bodies were long dead.

In another Scripture angels are called spirits yet when they appear to man they are readily discernible as humanoid in appearance. (Heb 1:7)

God's Substance:

All we can say for certain is that God is not of the terrestrial (earth). Since at no time have we seen Him, or had any opportunity to examine Him, we have no frame of reference to speak definitively about His substance. However, based upon the Lord's description of the "substance" of those found worthy of the resurrection to life, we can conclude that spirits are comprised of a substance known as celestial (1st Cor 15:40).

A word of caution is indicated here. We must be careful when applying human notions of form and substance to the spirit world, especially when it comes to functionality. We must learn the lesson from Nicodemus who was confounded when he tried to understand a spiritual process, by applying natural analogues (John 3:1-8). If we are not wise in our perception, then we will come up with all kinds of silly notions about the divine economy, such as: How could Jesus be begotten of the Father? Wouldn't that make Him older than His Son? And who would His mother be? Having demonstrated rampant spiritual ignorance in this area, we would be subject to the same rebuke that Jesus gave Nicodemus in citing him for his spiritual shortsightedness. (John3:11-12)

Suffice it to say that it is the testimony of the the Father and the Son that the Lord Jesus is the (*Monogenes*: only begotten)of the Father. This means that Jesus was not created or fashioned in some way by God, but that he *issued forth* from Him, sharing all of His divine attributes and nature. (It occurred in some manner that we are not capable of understanding.) For the law is that everything reproduces after its kind. The mechanism of this begetting is far beyond the limits of human reasoning power, so it must needs be sufficient for us to rely upon the testimony of the two personalities who profess this relationship with each other, if indeed we consider them to be reliable witnesses.

B. The Role of the Father:

1. As already established it was at the direction, and under the auspices, and according to the plan of the Father that all things were created by the Son, in the power of the Holy Spirit. He has fashioned the universe according to His divine plan and vision. He was the master architect predetermining the boundaries of both alpha and omega, (the beginning and the end) setting both the plumb line and establishing the conerstone of creation.He then delegated to His Son the job of bringing to pass His grand vision of a universe that is filled with the Light of His countenance, where there is no darkness and no place is found for a shadow to fall. The Son also had to populate it with a people with whom He could have eternal fellowship as a loving Father with His own precious children. Having delegated this responsibility to His son, the Father then largely excepted Himself from the affairs of men. He intervened only when it became necessary to adjudicate matters that exceeded the level of authority that the Son of God had, which was limited prior to His time of testing and triumph at Calvary. Then having been found faithful even unto death, the Son of God was highly exalted by the Father and no longer was considered to be the heir, who

although was Master of all, was still a “child” and as such not differing from the servant.
(Gal 4:1-2)

Heb 1:1-4

Zec 3:1-2

Matt 28:18 - All authority has been given unto Me in heaven and on earth.

Who had the authority on earth, prior to it being given to Jesus? Satan (Luke 4:5-6)

1st Cor 2:7-8 - Rulers of this age

Col 2:11-15 - The defeat of the devil and the transfer of dominion over the earth to Christ Jesus.

Heb 2:5-9 - Jesus made a little lower than the angels

Heb 7:26 - Our High Priest has become higher than the heavens.

John 17:5 – “restore the glory that I had with You from before the foundation of the world”. (This statement implies that at some point in time, He must have been reduced in glory. Do you think that this was when He was clothed in flesh?)

Phil 2:5-11 - God has highly exalted Him

2. **The Father is Pre-Eminent over the**

Son.

In rejecting the truth of distinct persons of the Divine Nature (Godhead), there are those that say, “if there are more than one and they are co-equal, then they would be in competition with each other.” This is of course ludicrous, since it is once again ascribing fleshly patterns of jealousy and ambition to the Divine Nature. On the contrary, there is a clearly defined hierarchical structure in the Godhead. In Philippians 2:5-6, we see that Christ Jesus being in the form of God, did not consider it robbery to be equal with God. Now this being equal, what does it mean? In all things that comprise the Divine Nature, in all the attributes and characteristics, Jesus as the Son of God and begotten of the Father shared equally in them with the Father. However, the law of unity dictates that whenever there are a multiplicity of members functioning as one, there must of necessity be an organizational structure, which is fashioned around the somatic model of the head - body relationship. This is vividly demonstrated in the model provided by the husband - wife relationship, where there are

two who comprise the whole, known as one. The husband serves in the role as head and the wife in the role as the body. This hierarchy is established by divine ordination and is not in any way an indicator of superior attribute or suitability on the part of the one placed in the headship position. In like manner, in considering the Godhead, Jesus being begotten of the Father shares in all of the divine attributes of the Father and as such, is in every way pertinent to the divine nature, equal to the Father. However, when it comes to administrative authority or matters of dominion, the Father sits in the position of head and as such has pre-eminence over the Son, who in this context serves in the role of the body.

Scriptural evidence:

1 st Cor 3:23	“You are Christs and Christ’s is God”
1 st Cor 11:3	“Head of Christ is God”
1 st Cor 15:28	“That God may be all in all”
Eph 4:4-6	“God and Father of all”
Eph 1:15-23	“The God of our Lord Jesus Christ”
John 10:29	“My Father is greater than all”
John 14:28	“My Father is greater than I”
Isa 42:1	“Behold My Servant”
John 12:49-50	“The Father who sent Me”

When all the work is done, and all the enemies have been put underfoot, then the Son will deliver the kingdom unto the Father and become subject to Him, thus God the Father will be all in all, and then we will all enter into His rest.

VII. InterDeity Propinquity

The following are additional scriptural examples to illustrate the aforementioned principles of duality and distinction amongst the Godhead. In these examples the Father and the Son are clearly shown as separate and distinct through either mutual description, or personal interaction. It would be extremely deceitful to ignore or, worse yet, to discount these

scriptural witnesses. The list is by no means complete but only designed to demonstrate the certainty of the existence of multiple divine personalities.

A. Simultaneous Father Son References

Rev 1:1-6 His God and Father

Rev 4:1-5:14 The throne room in heaven where there is clearly portrayed 2 distinct Deities - One who sits on the throne (the Father) and One who takes the scroll from His right hand (the Lamb - Jesus)

Rev 6:16,7:10,15, Rev.11:15, Rev.12:10, Rev.14:1,20:6, Rev.21:22

B. Gethsemane:

Here we see an exceedingly sorrowful Son of God faced with the prospect of becoming our sacrificial Lamb, for as High Priest according to the order of Melchizedek, He was required to offer a sacrifice for the sins of the people. However, because of the change of the priesthood from the insufficiency of the Levitical, to the perfection of the Melchizedekian, it was required that this High Priest offer up a better sacrifice. In this case it was His own blood. In order to accomplish this, He who knew no sin was made to be sin, on account of our sin. This was necessary so that death could have a legal claim on Him. Since spiritual death always precedes physical death, the Lord Jesus had to die spiritually; that is suffer separation from the Father, a separation that He had never known from eternity past. This was the situation that made him exceedingly sorrowful and desirous of seeking an alternative pathway. Three times He prayed to the Father that the cup of iniquity would pass from Him, but it was the will of the Father to bruise Him for our iniquities, to esteem Him smitten and rejected. Though He was a Son and an heir and such Master of all, it was necessary for Him to learn obedience by the things which He suffered. And having been obedient, even to the death on the tree, He has been perfected and has become the author of our eternal salvation. By virtue of His obedience He was exalted by the Father far above all power and rule and above every name that is named. We do the Lord Jesus the greatest injustice when we trivialize the events that took place in the garden at Gethsemane. For there are those who deny the existence of the Father, and as such leave no rational basis for such an impassioned plea by the Lord Jesus. Without a God in heaven to hear Him, His words were in vain, and since He would have to have known that the throne was empty, His emotional display would have been contrived. These same people would say that He prayed thusly merely as an example for those around Him. This is quite fallacious since He was virtually alone, and the three that were with Him were asleep. On the contrary, the Lord Jesus knew that the Father was on the throne in heaven and was implementing His great

mysterious plan for salvation. Jesus was commending His soul to His keeping, knowing that He who swore to Him was also faithful to perform the oath and that the promise was sure. So Jesus took of the cup, and in that moment He died spiritually, having become separated from the Father and then began to await the physical death that He knew was soon to follow. Nevertheless, He submitted to death in the flesh in hope, knowing that His Father would not leave his soul in Hades (Acts 2:29-31), nor would He allow His Holy One to see corruption (Psalm 16:10), but He would see the travail of His soul and be satisfied (Isa 53:1-4).

C. Golgotha:

Now rejected and alone, Jesus hung on the tree, His body torn and battered, His life force ebbing away, He became consumed with despair and in His travail. He cried out in desperation to the One in whom He had always trusted, and in Whom lay His hope. But there was no answer from above, only the echoes of a now empty heart reverberating the sounds of the voices of those who tortured and taunted Him; those who had rejected His witness of the eternal Father, and cast Him aside refusing to accept His gift of life and peace. His only possible comfort would have been the knowledge that if not for the gentiles, His death may have been in vain (John 1:11;Rom 10:16-11:29). In one last eruption of travail, He cried out, “ My God, My God, why have You forsaken Me?” And then yielded up His spirit. I submit to you, that there is absolutely no rational way to explain this event, other than to accept that Jesus was addressing an actual personality, Whom He called “Father” and “My God.” It would be a crime of the highest order to trivialize this awesome event by saying that Jesus was “praying” as an example to us, or that somehow He was split into some kind of dual terrestrial, celestial hybrid. No, the drama of this depiction of travail and sacrifice demands that we accept the fact that the Lord Jesus was aware of the presence of His God and Father on the throne In His anguish He cried out to Him, being consumed by the void of an empty and desolate spirit having been separated from His Father, a condition He had never known.

D. The World’s Hatred

In the gospel of John 15:18-25 Jesus talks about how those who saw Him also saw His Father, and that those who hated Him also hated His Father.

VIII. THE HOLY SPIRIT

The role of the Holy Spirit in relationship to the Godhead is not nearly as well defined as that between the Father and the Son. However, based on the scriptural evidence that we do have, we can conclude the following points regarding Him.

1. **He** is a personalty not an “it”

John 14:15-18

John 16:5-15

2. He was in the beginning with the Father and the Son.

Gen 1:2

3. He is absolutely essential to the salvation process, for without Him, it is not possible to “perceive” the Son. He is the power source behind all of the interactions between the Godhead and the affairs of men.

4. **He is responsible for:**

- A. Anointing Jesus with the power to bring salvation

Mark 1:10 - “Spirit like a dove”

Luke 4:16-21 - “The Spirit of the Lord is upon Me”

Matt 12:22-30 - “ I cast out demons by the Spririt of God”

- B. Convicting the world of sin (without which, we would not seek God)

John 16:7-11

- C. He is the agent of the new birth

John 3:1-8 - “born of the Spirit”

- D. He bears witness to our salvation

Rom 8:16

1ST John 5:8

- E. He is a down payment on our redemption

Eph 1:13-14

2nd Cor 5:5

Acts 2:1-4

F. He empowers us to witness for Christ Jesus and the kingdom of God

Acts 1:8 “you shall receive power”

Acts 8:37-39 “the Spirit of the Lord caught Phillip away”

John 15: 26-27 “He, the Helper will testify of Me”

Rom 15:18-19 “mighty signs & wonders by the power of the Spirit of God

1st Cor 12:1-11 the nine spiritual gifts

G. He helps in our weaknesses

Rom 8:26

5. He is the embodiment of the notion that which is Truth.

John 16:13

1ST Cor 2:10

2ND Cor 3:1-18

Eph 3:1-7

1ST John 5:6

6.. He can be grieved and quenched

Eph 4:30

1ST Thess 5:19

7. He can be insulted and blasphemed gr. Def (988 -*blasphemia;vilification, blasphemy, evil speaking, railing*

Heb 10:29

IX. “One”

Now that it has been conclusively established that there are 3 personalities that lay claim to the Divine Nature. Moreover, it has been shown that these three have separate and distinct essences; all those things which are integral to any living being; namely spirit, soul and body. To view the Divine Nature any other way, unravels the very foundations of faith that are relied upon by those professing to believe in God. For it makes all three out to be liars since each one testifies of the other and does so in a way that depicts each as self-existent independently functioning personalities. This fact of the Godhead cannot be lawfully denied. Well then, how do we reconcile this inescapable conclusion with the biblically advanced idea of “one” God?

A. The Notion of “One”

The key to understanding the “oneness” of the Godhead, is to be privy to the way that God functions with regards to the concept of unity. In essence, the notion of oneness has nothing whatsoever to do with a singularity of substance or being. It is a function of the congruence that occurs from the unanimity of thought, intent action and purpose of multiple individual personalities who participate as individual members. These members together make up the greater whole. This model of “oneness” is clearly seen throughout God’s creation, and gaining an understanding into the natural analogues will help us to further comprehend the spiritual notion of unity.

B. The Molecular Model

The most basic unit of matter is the molecule. As part of God’s creative genius, He placed the reasonably basic units of matter called protons, neutrons, and electrons (called “reasonably” basic since these can be further broken down into even more basic components, namely quarks and such), into the physical environment and then by combining them in different combinations and ratios, He made all of the elements known to exist. Every molecule that contains the same number of lawfully valid combinations and ratios of the aforementioned constituents are considered to be “one” atom of that element. So for example, every combination of 1 proton as a nucleus and 1 electron in “orbit” around it, is considered to be 1 atom of Hydrogen. There are many such combinations that comprise all of the 92 naturally occurring elements, as well as the 11 or more man made ones. So we can clearly see this principle of many parts which function within, and are components of

the greater unit called one. This is portrayed in the very foundation of Gods creative architecture.

C. The Somatic Model

Our own bodies are the epitome of the unity model. The human body is made up of many disparate “members” which usually function in perfect harmony, each part working perfectly in its assigned role, which all taken together make the unit which we know as a human body.

D. The Marriage Model:

A wonderful example of “*e pluribus unum*” is found in the institution known as marriage. We can see from the scriptures that from the beginning, God has ordained that what was removed from man should be returned to him so that he may be complete in all things. So a man in the fullness of time will leave his home and find a wife, and be joined to her, and thus what was once two has now become “one. (ref: Matt 19:4-6) The magnitude of this example of “oneness” is so compelling that we are expressly warned about joining to and consequently becoming one with unbelievers.(ref: 2ND Cor 6:14-18)

The fact that this melding together of disparate personalities is a spiritual law functioning automatically and is not subject to any volitional cooperation on our part is clearly demonstrated in 1st Cor 6:12-20. Here we are instructed to avoid sinning in the realm of sexual immorality, since when a man is joined sexually with a harlot he becomes one in body with her. Why? Because the “law” is that whatever two come together physically are no longer considered two but one. To the extent that we join with evildoers, we then become sharers in their evil deeds thus defiling our own bodies in the same manner as theirs. Now again, this process is automatic upon engaging in the sinful behavior, and is not dependent on whether we know about the law or if we even agree with it. As a matter of fact, God uses this same model of unity within the marriage covenant to demonstrate his view as to the relationship of His Son, the Lord Jesus to His own bride, namely the Church.(ref: Eph 5:25-33)

There will be much more to say on this later but first let’s look at some more examples of God’s ability to coalesce many into a unit of one.

E. Nations, Tribes and Tongues:

When it comes to the human family or those born of Adam, God has subdivided them in various units of “one” according to such parameters as ethnicity, genealogy, and geography. This is an extremely important concept to understand, since within the confines of each “unit” God will deal with the many as “one.” To the extent that any member of the body is operating contrary to the will of God, it will be charged against the whole unit. This law is most dramatically illustrated by studying how God dealt with the Nation of Israel. Consider the story depicted in the book of Joshua, Chapter 7. How many men sinned against God by disobeying the command not to touch any of the accursed things of the people of Jericho? Notice how God attributed the sin to the entire nation (v. 11), and because of that 36 men who had not transgressed lost their lives in the battle against Ai. For you see the Lord did not make a distinction between Achan who did sin and the 36 other men. Although they were “innocent,” they were nevertheless saddled with the consequences of the sin of their countryman who rebelled. In other words, you may stick your hand in the cash register and steal money, but when you are caught, your hands, feet, legs and arms are all going to jail. The law does not make a distinction between the members who sin and the one body that is formed of these individual members.

Another marvelous example of this concept of the multiplicity of one is given in the book of Acts Chapter 27, where we see Paul and his followers trapped on a ship which is caught in a terrible storm. God’s plan was to save Paul and He gave him all of those who sailed with him (v. 24). At that moment, they became a unit of “one”, and everyone on the ship was then seen by God as of Paul. As long as they were with one accord the promise that God had given to Paul would also hold for everyone else on the ship. However, because of fear, some of the crew tried to escape the ship in a skiff. When Paul saw this, he informed the soldier that if everyone was to be saved, all must remain in the ship. So the soldier heeded Paul’s advice and cut away the skiff, thereby removing all natural means of deliverance from the tempest. Their only hope now was faith in the God of Paul and His promise. True to His word, God delivered Paul and all 276 souls on the ship. Why? Because they were a unit of “one”. So if God was to save Paul, He would have to save all who were “of” Paul.

F. The Body of Christ

Next to the unity of the Godhead, the body of Christ is the most compelling example of “oneness” under creation. The unity of the body of Christ is ordained around a two pronged model of unity. One is structural unity and the other is functional unity. They will now be individually discussed.

1. Spiritual Unity:

It is clear from a number of scriptures, that the Lord has organized the multitudes of individual “members” of the Church into a single structural unit, analogized in either of two ways.

- We are a body - specifically the body of Christ.

Eph 4:10-16, 5:30

1ST Cor 12:12-27

Gal 3:26-29

Rom 12:4-5

- We are the house of God.

Alternately God views the church as a house or edifice, a place that He considers His habitation. This habitation is the culmination of His redemptive efforts through Christ Jesus.

2nd Sam 7:1-17}

Acts 17:24 } God does not dwell in houses made with hands.

God's House

1ST Cor 3:1-7

1ST Pet 2:4-10

Rev 21: All

Note that God sees only one church and does not recognize denominations or factions, since by definition they emphasize one portion of the doctrine while ignoring other parts of it. For example, the early Jewish nations were severely hindered by the contentions that arose amongst the various factions such as the Pharisees and the Sadducees. Among other things they disagreed vehemently over the doctrine of the resurrection. In reference to the church, these types of things only serve to divide the body of Christ and make it weak. In order for the church to be effective it must be both structurally and functionally unified.

2. Functional Unity

Numerous times in the Bible we are admonished to walk in unity and to be absolutely likeminded.

1st Cor 1:10

2nd Cor 13:11

1st Pet 3:8

Acts 2:1

Acts 2:46

Acts 5:12

Rom 12:16

Phil 2:1-2

Eph 4:1-3

Phil 1:27

Acts 4:32

The unity of the body is the key to the success of the church in everything that God has ordained us to do. This is why Satan has expended so much energy in trying to divide the church, since this would effectively render it largely useless as a force of opposition to his plans. This division has kept the church blinded to the true plan of God, and its role in it. Through being endowed with the divine nature by the indwelling of the Holy Spirit, the church has been brought into unity with the Godhead. As we are directed by the Head, which is Christ Jesus, we fulfill the role of declaring the kingdom of God come into the midst of a dying world. Enduring all things we remain steadfast not wavering from the hope that is in us. We endure afflictions, and rejoice in sufferings, counting it all joy to fill up in our flesh what is lacking in the afflictions of Christ, through the fellowship of His suffering. Toward that end that we might also walk in the power of His resurrection. It is by this identification process that the Godhead lives on earth at the present time, having a head which is Christ Jesus dwelling in the heavenlies, and a body which is the tabernacle of God on earth and given life and empowered by the indwelling of the Holy Spirit. It is this symbiosis between the Godhead and those who are chosen of God that allows for the bold claims of the Lord Jesus about the power and invincibility of His church and the kingdom that He uses it to establish. In Christ Jesus we have

become “one” with the Father. Now how have we become one, you might ask? The answer is actually very simple and can be found in the prayer that the Lord Jesus prayed on the night in which He was betrayed. He asked the Father to make us as the church “one” *in the same way* in which He and the Father were one. So what does that tell us? That in whatever way that He and the Father were one that we too would be one. Now of course this condition would be impossible if “oneness” were limited to a singularity of substance since the Church is made up of many members. So then if it is possible, as indicated by the witness of the Lord Jesus, for many to be considered one, then certainly it is equally as possible for the three to be One. Accordingly, if it’s not possible for the Three to be One then neither is it possible for the church to be one, thus making Jesus’ prayer in vain. At this point someone would argue that what Jesus was talking about was really being in **agreement** as one, and not really being one. They would of course cite the reference in 1st John 5:8, where we are told of the three witnesses on earth that agree as one. Well what does it mean to agree as one? Basically it describes the condition in which a number of disparate entities will assess and conclude in like manner about the subject in question. This is much different from the concept of actually being one, where the different “members” of the unit of one are part of the whole that is greater than the sum of its parts. The best way for me to illustrate this principle is to again consider the marriage model of unity. When a man and woman get married they are not considered by God to be **agreeing** as one, but they are considered to **be** one. Now this oneness is established despite the fact that in terms of personalities there are two in question. Well if God can see two as one in a marriage, and He can see many as one as in the church, then He can certainly see Three as one in the Godhead. Moreover looking at 1st John 5:7-8 shows us that the Lord knows how to make the distinction between agreeing as one and being one. So then in John 17: 6-11, and 17: 20-23 where He talks about His desire for the church to be made one *as* He and the Father are one, He certainly meant much more than merely agreeing as one.

So it becomes more clear that by understanding how we are one with the Godhead, we can also fathom how they are one with each other. What also becomes abundantly clear is the reason that we fail to understand the unity of the Godhead is because we have failed to walk in the more easily discernible unity of the body. In other words, if we cannot comprehend the shadow neither can we comprehend the substance. As long as the church remains bound to carnality and empty, vain religion, which draws its strength through the flesh resulting in spiritual bondage, we will never realize the power and the joy which comes from allowing the life of God to saturate our hearts through the Holy Spirit. This will result in liberty and full victory over all of our enemies both internal and external. Only then will we dare to see ourselves the way that the Eternal Father has foretold out of the mouths of the prophets. It is a testimony we have rejected since the carnal mind prefers to remain in the realm of the weak and beggarly, profaning the calling with false humility and bondage which make the Word of God of no effect.

X I Said “Ye are Gods”

This is a statement that strikes fear into the hearts of most Christians, for it appears to be something that we dare not believe. Judging ourselves by ourselves, we hardly seem worthy of such a title as god. But let us consider Who it was who said this statement. In Psalm 82:1-8 we find this statement made by the Lord in reference to the children of Abraham, who were heirs according to the first covenant. Moreover as if that testimony were not powerful enough, we see the same Psalm being referenced by the Lord Jesus in John 10:32-36 when He was defending Himself against the charge of blasphemy for supposedly making Himself out to be God. So as distasteful as it may be, it is essential that we understand what this assertion means, for we cannot discount the testimony of the Ones who said it without making them out to be liars. Now at this juncture it is no doubt superfluous for me to defend the application of this principle to the church, seeing as how those of the first covenant were much less securely positioned in the family of God than those who are partakers of the second covenant. Now if those who were servants of the first and inferior covenant were called gods, then how much more should the title apply to those who are recipients of the second and vastly superior covenant. You may consult the Scriptures below to establish the superiority of the new and better covenant under which we who are of the church live.

The Superiority of the 2nd Covenant

Heb 8:6-13

Heb 9:11-15

Gal 3:10-29

Rom 2:17-29

Gal 4:21-31

Our “godness” is not a consequence of our worthiness but of the ordination and proclamation of the Father, who receives us into His eternal family by covenant through our elder brother Christ Jesus. Accept it or not, this is the legacy of our salvation. The title of king or priest, yeah even god, is yours whether you receive it or not. Consider the example of the Jews who are called gods by the Most High. They certainly never demonstrated any of the attributes that we would associate with those professing deity, yet that did not stop Him from calling them gods. This was a claim not at all denied by the Lord Jesus. Well then to those of us who can receive this testimony of the Lord, how should we act? We who are called gods should act like gods. How then do gods act? This

is one of the biggest hindrances to the church being able to accept our role in the Godhead. We are quite aware of our own nefarious beginnings in the world as well as our persistent shortcomings within the context of salvation. However, failing to recognize the calling, or falling short of the glory of His calling does not in any way diminish the testimony of Him who called us. In the world we may have been the tail but in Christ Jesus we are the head. Before we were known by God we were the dog, but now we are kings and priests. We must resist overlaying fleshly attributes on the notion of who God has proclaimed us to be. For He called us to be gods not despots. Moreover He gave us Christ Jesus, the very image and embodiment of the Divine Nature, be a tangible example for us to follow. Remember that God has ordained human government and the man who is king may be a despot, but he is still called king. In like manner, nothing can change who God has declared us to be, but happy are we if we follow the example of the King of kings and the God of gods. For then we will truly be able to fulfill our destiny to be shining points of light on the earth and ruling with Him in power and glory. We shall take our place enthroned with Him and be counted amongst the eternally beloved of the Father.

Being called gods does not take anything away from the Godhead since it is He who has called us to this very thing. In like manner, my wife, who is called by my name does not consider it robbery to be thusly referred to. Nor does it take anything away from her, but it serves as a powerful witness that she belongs to me, being bone of my bones and flesh of my flesh.

Seeing as we have such a great example of God in the Lord Jesus, let us consider Him in figuring out how we should be as gods.

1. Are we haughty, arrogant and proud?

Jesus was meek, humble and lowly.

2. Do we lord it over those around us?

He girded Himself and came to serve.

3. Are we quick to anger and wrathful?

He came to save not to destroy.

4. Are we vengeful and unforgiving?

He is merciful and gracious.

5. Are we self centered, narcissistic and lustful?

He came to offer Himself us a ransom for our souls, not accounting the affliction of His own flesh suffered on our behalf.

6. Are we vain, self deceived and lairs?

He gives glory to the Father and rejoices in the truth.

- 7 Do we walk a walk indicative of the confidence that we have in Him?

1st John 5:14-15

8. Do we do the works that He did?

John 14:12

9. Do we walk in victory, living a life that reflects the glory of God?

John 10:10

10. Do we walk in the unity of the Spirit, having the same mind and by the power of the Holy Spirit destroy the works of the Devil?

Luke 10:19

The question is, do we make Jesus out to be a liar? The key is that you must learn to distinguish between who you were without Christ Jesus from who you are in Him, for if there is no difference then His ministry unto us was surely in vain. Even as Jesus did not consider it robbery to be considered equal to God nor should we consider it robbery to be part of the Divine family, even kings and priests, beloved of the Father. We should enjoy full membership in the house of God, through our fellowship in brotherhood with Christ Jesus.

Conclusion:

As a church we must resist with all of our strength the temptation of the devil to continue to see ourselves as weak and defeated after we come into a knowledge of the truth, otherwise we will never bear the fruit of the abundant life into which Jesus came to bring us. The seed of the Word of God is good seed indeed, but if we never allow it to produce good fruit in our lives, we render its power null and void. Somehow over the centuries the church has gotten the idea that Christians must be kept in a perpetual state of spiritual weakness, material deficiency and

carnality, supposing that if we were allowed to progress beyond these things, our Christianity would somehow rub off. This is why most Christians are kept in continual bondage to doubtful things, such as food and drink, articles of clothing and jewelry, observances of days and the like. As the Word has stated these things are significant in appearance only but have no value at all in the cause of spiritual growth. This is why the church is always touting the goodness of God and His power to deliver and bring victory, but is doing so from the position of perpetual defeat, thus belying the goodness of the seed. The ones proclaiming most vociferously the promises of God are usually the ones falling most short of them in their own lives, thus demonstrating the epitome of hypocrisy.

We talk about the excellence of God's statutes but we do so from the jail cell. We propound the beauty of the mystery of marriage, but we do so from the divorce court. We talk of the power of the Word of God, that it is even health to our flesh, but we do so from the hospital bed. We talk of the gift of God to deliver us from the devil's kingdom, but our yes is no and our no is yes. We talk of how glorious it is to be the temple of God, but we defile ourselves with smoking, alcoholism, drugs, and fornication. We talk of God's kingdom of streets of gold and the pleasure He takes in our prosperity, yet we defraud one another and rob Him in tithes and offerings. We talk of the glory of being conformed to His image, of being made in His likeness, but we despise our brethren because their skin color is different or their speech unfamiliar.

In His prayer on the night that He was betrayed, the Lord Jesus did not say that by our hypocrisy the world would believe that the Father sent Him, but by our unity. As the church, if we don't learn to see ourselves the way that God does, which is completely identified with Christ Jesus in every way, then we will continue to try to earn through the flesh that which has already been freely given but is only discernible by the spirit. It is entirely acceptable to God to come to Him, not only by throwing your world weary body at the foot of the cross, having traversed every hell hole that the world has to offer, but we can also with an eager heart, discern His goodness and make a decision in the green that the Kingdom of God is more valuable than the affairs of the world. If we are diligent seekers of righteousness, then we need not wait for the dry. In other words, obedience is better than sacrifice and the choice is ours. When it comes to our being the light of the world, this process of our becoming one with the Godhead is of paramount importance. When the Lord Jesus prayed for the church He asked the Father to make us one in them as They were one with each other. Why? So that the world would believe that the Father had sent Him. So now it becomes abundantly clear that if the church is adrift in the sea of denominational confusion, there is no way that we are going to be able to convince the world of the reality of the Son of God.

If we can better understand the Godhead, then we can also more clearly see our place in Him. Let no one defraud you by keeping you in bondage to the sin consciousness which nullifies the purging power of the blood of Jesus. You need not concern yourselves with how we could

be worthy of such a gift as to be made partakers of the heavenly Family. Our worthiness, since we have none, is irrelevant but account our great blessing to the awesome demonstration of God's love for mankind, that He would be willing to pay so high a price for us, and this while we were enemies and opposed to Him at every turn. But we must also never forget that if we have indeed passed from death into life, let us not belie that fact by continuing to live as though we were yet dead. For in doing so we make Him, who has declared us to be alive, out to be a liar and do despite to His wonderful gift. Amen.