

The Trinity

Three Persons – One in Essence

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The Trinity

Immutability refers to God as unchangeable. He cannot change and will never change. Human beings change but the perfect God is not subject to change. (Malachi 3:6, Hebrews 13:8, James 1:17). God cannot be better or worse than His essence. He never had a day when He was better or worse, in contrast to human beings. The Creator is not like any creature. You cannot give God a good day or a bad day; He certainly will not give you either. God is constantly perfect all throughout eternity.

The language of the anthropopathy (symbolic human representations) of the Lord Jesus Christ merely represents His perfect attitude towards variations in man, in history. In time, God may appear to change but He does not. He is merely expressing His character differently as called for differences and changes in man or history. God merely brings into view a different aspect of His unchanging Person and plan when we change. He treats each person as an individual and every historical event according to the facts of the case (Psalm 33:13-15, 139:1-18, 23-24, 147:4-5).

God deals with everyone according to the complete and perfect information He possesses. He does not deal with everyone in the same way otherwise that would be stupidity not immutability. He is wise and just, and that He knows when to do it and when not to do it. God, as the Chief Justice is perfect without any contradictions. He is immutable yet able to evaluate different situations in different ways. Since He is unchangeably perfect, His pronouncements are always perfect. God cannot stop from being God.

Immutability is consistent with God's freedom and ceaseless activity. God simultaneously deals with millions and millions of people who come under His especial attention. God is free to act according to His essence.

The fact that He is immutable means that He cannot change His own nature, not that He cannot act as divine nature dictates but with respect to human free will. Thus God is always at His best and the changes in His creation do not affect him.

The pseudo Christians invented the doctrine of God's second best. They claimed that God always has the second best for erring believers. Such teaching is purely demonic. God is always at His best. He cannot make any mistake or error. No characteristic or attribute of God can change. He cannot compromise His perfect immutability. He merely brings into view a different aspect of His unchanging Person and plan when we change. Prayer cannot change the plan and will of God no matter how sincere and fervent it might be. God answers our prayer not because of what we are or not but because of His essence or who and what He is.

God cannot reject prayer that are adjusted to divine justice and which is according to divine plan and purpose (John 15:7). We receive positive answers to our prayer because we prayed according to His will. Since each divine attribute is consistent with His integrity, no divine attribute can supersede or operate independently of God's other attributes. This means God will never act arbitrarily, capriciously or in violation of what He has already decreed. Divine omnipotence cannot dominate or overrule His immutability. Every divine action toward men is perfect. God deals with men in His perfect justice.

From God's perfect immutability comes His faithfulness He is always reliable and He will never let anyone down. He is faithful to keep His Word [(Lamentations 3:22-23, Hebrews 6:17-19). God remains faithful although we may be faithless (2 Timothy 2:13). Miracles are the very least of things God will do and He does need human assistance for doing miracles. Miracles are for the unbelieving individuals not for the believers.

The omnipotence of God is manifest in the lives of believers adjusted to the justice of God through their tactical victory in the angelic conflict, not in the exercise of the signs gifts such as healing or tongues that have come to cessation.

God is unlimited in His ability and authority, which guarantees order and systematic operation of His creation. Omnipotence is the superior divine power of the Trinity and the Holy Spirit supplies the power to the believers to do the will of the Father (Acts 1:8, Romans 15:19). During the humanity of Christ, He limited the independent use of His deity to strictly conform to the plan of the Father and to utilize the power of the Holy Spirit. His purpose was to demonstrate to Church Age believer's dependence on the Father's plan and the Holy Spirit's power in the Christian life (John 3:34, 5:17, 6:65, 8:28, Isaiah 42:1, Philippians 2:6-8).

The perfect and infinite power of God is not capricious but totally in harmony with His perfect essence, therefore, we can be sure that everything He does is perfectly good for He cannot violate His own essence. Miracles, healing, signs and wonders are the least manifestation of divine omnipotence since it is not the focus or highlight of God's plan and purpose of men. The power of God is manifested through His grace not by miracles. Grace is manifested by God in distributing His blessings.

Veracity: God is not only true to other beings but God is true to Himself (Psalm 25:5, John 17:17, 1 John 5:6). All the Members of the Trinity are true to each other and each true to Himself, possessing perfect integrity. They always possess perfect integrity based on truth of divine essence. God does not hold the truth as being something He acquired rather He is the Truth from eternity past. The truth has never been diminished or compromised in Him; because God is the Source of Truth.

God is the source of Bible doctrine. From the Truth that God is comes the Truth we have in writing. Every form of knowledge and every truth we have dwells in God's absoluteness. The divine attribute of veracity guarantees the divine revelation in any form spoken (pre-canon) or written canon (post-canon) in its accuracy, perfection, and absoluteness (Deut. 32:4, John 6:32, Hebrews 8:2, 1 John 5:20). We do not naturally possess the Truth within ourselves; we are born liars because the old sin nature resides in us (Romans 3:4). We cannot compare our human integrity with the integrity of God. There is a vast amount of truth that will not be revealed until we get to heaven, but whatever God has revealed for us in time is design to be learned and understood by every believer.

If we are to adjust to the veracity of God, we must acquire truth in our souls. God designed the human body as the slave of the human spirit not the master or dictator. The soul is the steward of Bible doctrine not of human viewpoint. The soul without Bible doctrine operates through satanic viewpoint, stirred by emotions, flamed by human passion and lusts, producing self-made or self-induced miseries.

People often adjust to each other by lying and deception. But we cannot adjust to God in the same manner because we cannot deceive Him. We must adjust to His justice through the Truth of His Word in our souls:

- The Truth of the gospel in salvation
- The Truth of rebound in spirituality
- The Truth of Bible doctrine in spiritual maturity

God is infinitely perfect in veracity and faithfulness expressed to us in the Bible doctrine. In veracity, God honors Bible doctrine resident in the soul of the believer. God honors His Word wherever it is found. Maximum Bible doctrine in the soul constitutes maturity adjustment to the perfect justice of God.

It is maximum rapport with the integrity of God. Maximum Bible doctrine in the souls of believers is the only thing that will deliver the nation from national apostasy and divine discipline. Without Bible doctrine in the soul spiritual maturity is impossible to achieve. In veracity and faithfulness God fulfills all His promises; this is our basis of confidence toward God (Deut. 7:9, 1 Cor. 1:9, 10:13, 2 Thess. 3:3).

God is eternally true to Himself, therefore, He cannot be untrue to any creature even in just one occasion. He cannot deny His perfection and holiness. His absolute veracity or Truth is evident in His Words (John 8:45-46), in His Works (Psalm 33:4) and in His Ways (Revelation 15:3). Understanding who and what God is and completely relying upon His perfect and absolute character for both adversity and prosperity build a foundation of confidence and inner peace. God's faithfulness toward man is based on His veracity and immutability, never on man's work.

The results are wise decisions and actions in every circumstance of life. Genuine confidence in God comes from the knowledge of His essence. Doubts and refusal to obey often comes from severe ignorance of divine essence and Personality. God is One in essence, Three in Persons. The doctrine of Divine essence recognizes the existence of God from eternity past in three Persons, each Person being coequal, coeternal, coinfinite with identical essence or attributes.

- The Father (1 Corinthians 8:6, Ephesians 1:3)
- The Son (John 10:30, 14:9, Colossians 2:9)
- The Holy Spirit (Isaiah 6:8-9, 11:2, Hebrews 10:15-17)

The Oneness of God, called The Glory of God, is the identical essence or character in all Three Persons (John 10:30). All the attributes of divine essence are present in God but all are not always manifest at the same time.

God exists in Three Persons but when emphasizing essence, the Scripture uses the phrase *God is One,* one being a descriptive adjective, which meant that each Person is identical in essence. One is not a numerical figure.

Trinity is a theological term not found in the Bible but the concept is purely Biblical. The term Trinity makes it easy for Christians to make distinction and understand the complicated doctrine of Divine essence and hypostasis. Historically, the formal doctrine of the Trinity derives from the early church councils which sought to explain the Biblical testimony regarding:

- The Oneness and unity of God in Three Persons
- The Deity of Christ
- The Personality and Deity of the Holy Spirit

No single passage in the Scripture delineates point-by-point the very complex doctrine of Trinity. The doctrine of the Trinity was formulated by combining all passages related to God the Father, God the Son, and God the Holy Spirit. Everything that God has made known about Him can be understood, even the fact that He is singular in one sense (Deut. 6:4) and plural in another (Isaiah 48:16). The concept of the Trinity is established in both the Old and New Testament. The Oneness and Equality of the Trinity is emphasized in both Old and New Testament forming a solid unity of the Scripture.

The name Elohim: the Hebrew word for God in plural form, which indicates the existence of more than One Person in the Godhead. The Old Testament generally uses the word JHWH when referring to one member of the Trinity. The English Bibles translated JHWH as Jehovah or Yahweh. The context of Scripture may indicate which Member of the Trinity or Godhead the Tetragrammaton: JHWH describes like in John 6:46, 14:9-10, 12:39-41.

Occasionally, Yahweh implies all Three Persons, in which the English Bibles simply translated using the pronoun Us or Thee like in Numbers 6:24-26, Genesis 1:26-27, 3:22, 11:7, Isaiah 6:8. We cannot understand the infinite, eternal, spiritual God with our natural perception that is why God communicated to us in form of expression we could understand. He described His indescribable Person and plan in terms of human reasoning and experience, which is foreign to Him. Human expressions, reasoning, and experience cannot fully convey the truth of God's perfection and infinity. Man is totally incapable of understanding the perfection and infinity of God.

God uses 2 languages of accommodation called anthropopathism and anthropomorphism to accommodate our limited ability and capacity to comprehend the infinite. God uses human languages, symbolism, and experiences to illustrate the truth of the infinite God. An anthropopathism is ascribing human feelings and emotions to God in order to explain God's policies, actions and decisions in terms that human beings can understand. Anthropomorphism is ascribing parts of the human body to God in order to explain how God operates. God cannot use the language of angels and heaven. The doctrine of the Trinity is not human invention but divine revelation designed for the finite mind.

The Trinity: The doctrine of the Trinity does not advocate three gods in one, but that one God exists as Three Persons coequal, coinfinite and coeternal. Each of the Three persons possesses the same identical essential natures (Psalm 110:1, John 10:30). The Trinity defines the unity of God as having one divine with specific and describable attributes. Each Person of the Godhead has a purpose related to the eternal plan and plan of God. Although each member of the Godhead has a different function, they cannot act in opposition to one another.

The Bible ascribes to each person distinct roles not jointly shared by the Trinity.

- The Father is the Planner, the Source of all things
- The Son is the agent through whom the Father's plan is enacted
- The Holy Spirit is the revealer and empowers the plan of God for our lives.

Trinitarian tenets are not abstract theology. There is a practical reason for every believer in Jesus Christ to fully comprehend this doctrine. Our view of the Trinity affects our relationship with God:

- Our overall view of the Trinity determines our understanding of the Person and works of Christ.
- Our view of the Holy Spirit affects our concept of living the Christian life, in which our total reliance and dependency on God the Holy Spirit is compulsory.
- Our view of God the Son in His Hypostatic union (or His perfect humanity) determines our level of spiritual advancement toward spiritual maturity and spiritual motivation.

Genuine worship and spirituality are possible only with a Biblical perspective of the Godhead. We can only have a maturing and advancing relationship with God if we have an understanding of the Trinity. Knowledge of the Trinity is essential in our understanding of the Divine essence and full knowledge of the divine essence is vital in understanding the Trinity.

You must comprehend the unity of the Godhead before you can begin to grasp the concept of the Trinity. Never assume that God adopts one of the Three names to coincide with each phase in His plan. The Three Persons are separate and distinct and exist separately but they are One in essence.

The analogy of light: Light is a single phenomenon with three distinct properties. Actinic or radiating energy is like God the Father, neither seen nor felt. Luminiferous or illuminating light- is like God the Son, both seen and felt. Calorific or heat producing energy is like God the Holy Spirit, felt but not seen.

As the Source of light, The Father is Source of the soul life; He breathes the spark of life (Neshamah). The Holy Spirit is the source of life as the agent of regeneration who puts the believers into union with Christ. The Father is God: coinfinite, coequal and coeternal with the Son and with the Holy Spirit. But the Father is not the Son, and the Son is not the Holy Spirit.

The Son is God: coinfinite, coequal and coeternal with the Father and with the Holy Spirit. However, the Son is not the Father and the Father is not the Holy Spirit. The Spirit is God; coinfinite, coequal and coeternal with the Father and with the Son. But the Spirit is not the Father and the Son is not the Holy Spirit. We can only understand the doctrine of the Trinity by faith not by human perception. One God exists in three distinct personalities that are not similar to three separate human personalities. Divine personality is not the same as human personality. No human beings have the identical essence or personality that the Members of the Godhead possess.

There were several events and occasions in the Old and New Testament, which vividly demonstrated to us the reality of the Trinity. For example, in Isaiah 6:1-3, the angel repeated the word Holy three times as addressed to the Three Persons of the Trinity. God is One in essence, Three in Persons.

In Matthew 3:16, "water" represented the will of the Father for the Son during the First Advent. "Under the water" refers to Christ's identification with the Father's plan for man's salvation.

As the Lord Jesus Christ "emerged from the water", the Holy Spirit, the Third Person of the Trinity, descended upon Him in bodily form like a dove (Luke 3:22). The Lord Jesus Christ is undiminished deity and true humanity (Rom. 1:2-6; Phil. 2:6-8; 1 Tim. 3:16). The Lord Jesus Christ possesses all the attributes of deity and is eternally related to the other members of the Trinity (Isa. 48:16; John 1:1-4; Heb. 5:5). Col. 2:9, "For in Him (the Lord Jesus Christ) all the fullness of Deity dwells in bodily form." The Lord Jesus Christ as deity:

- Has all authority (Matt. 28:18)
- Possesses eternal life in Himself (John 5:26)
- Gives eternal life to those who believe in Him (John 10:28)
- Executes judgment (John 5:22)
- Forgives sins (Matt. 9:6; Mark 2:7)

The Lord Jesus Christ is the "exact representation of His (God the Father's) nature" (Heb. 1:3). The Lord Jesus Christ as humanity is called "the Son of Man" (Luke 19:10). He added to His deity, sinless humanity. The Lord Jesus Christ as humanity:

- Grew physically, intellectually and spiritually (Luke 2:40, 52).
- Got tired (John 4:6)
- Got hungry (Matt. 4:2)
- Got thirsty (John 19:28)
- Was tested (Heb. 4:15)
- Suffered (Heb. 2:18)
- Died (Luke 23:46).

Both in His deity and His humanity, He called the First Person of the Trinity, "Father." The Lord Jesus Christ in the OT:

- Creator (Gen. 2:7)
- "Angel of the Lord" (Gen. 16:10; 22:11; Judges 13:17-23)
- Messiah or Anointed One (Ps. 2:2; Dan. 9:25).

The Lord Jesus Christ provided for man's salvation by entering into the human race and becoming a man.

This was accomplished through the Virgin Birth (Luke 1:31-35; Gal. 4:4). As a sinless perfect Man, He died on the cross spiritually as a payment for the sins of the world (Matt. 27:46; 1 Pet. 2:24). The Lord Jesus Christ satisfied the justice of God the Father when He died spiritually (Rom. 3:26; 1 John 2:2), which was for three hours in darkness upon the Cross (Luke 23:44). The Lord Jesus Christ was the first resurrected "Man" to be accepted by the Father into heaven.

The Lord Jesus Christ was the perfect sinless sacrifice for sinful humanity (Heb. 9:24-28). He sat down at the right hand of God the Father (Heb. 1:3, 13; Psa. 110:1). At the right hand of the Father, the Lord Jesus Christ is the believer's intercessor, High Priest, and Advocate (Heb. 7:25; 8:1; 1 John 2:1).

The moment that the Lord Jesus Christ's Royal Family is completed, then the Lord Jesus Christ will descend from heaven and gather all believers of the Church Age to Himself, both dead and living, to meet Him in the air (1 Thess. 4:16-17). We will receive our resurrection bodies at that time (1 Cor. 15:51-53; Phil. 3:21). The Resurrection of the Church is called our "blessed hope" (Titus 2:13).

Seven years after the Rapture of the Church, the Lord Jesus Christ will return physically to the earth with His Bride (the resurrected Church) and will set up His kingdom. He will come with power and glory (Matt. 24:30; 26:64). The Lord Jesus Christ will return to judge, rule and wage war (Rev. 19:11, 15-16). Every eye will see Him when He comes at the Second Advent (Rev. 1:7; 19:11-12).

Go, therefore and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and the Holy Spirit (Matthew 28:19). Believers are baptized in the Name not in the names of the Father, Son, and Holy Spirit. The word "Name" in the singular parallels LORD in Isaiah 6:3 affirming that God is one in essence but Three in Persons.

While the emphasis in Isaiah 6:3 is on the Three in One, in Matthew 28:19 is on the One-in-Three.

Father, is a term used in the Scripture that refers to the relationship between the First and Second Persons of the Trinity, which also defines our family bond through regeneration. The title Father emphasizes the absolute authority and design of the First Person as the author of the divine plan for humanity (John 14:24, Eph. 1:1-23).

Father of Jesus Christ, a title of the First Person (Ephesians 1:3, Colossians 1:3), which indicates the relationship between Christ and the Father. Jesus Christ is both the revelation of the Father and the focal point of His divine plan for the human race (John 1:14, Ephesians 1:1-23). The relationship of the Father and Son has existed from eternity past in divine decree (John 17:5, 24), although possessing equality with the Father all throughout the eternity (Philippians 2:6) and then, manifested in the Hypostatic union as true humanity and true deity with undiminished deity.

The Son functioned in a subordinate role to accomplish the redemptive will of the Father. Phrases such as His only begotten Son, the only begotten Son of God must be understood in the sense of the unique mission of the Second Person of the Trinity.

The Fatherhood of God is exclusive to believers only (John 8:42-44, Ephesians 1:5) and does not include the entire human race. God the Father is the Author of salvation, and all believers are personally and eternally related to Him through the new birth. The concept of universal fatherhood of God is purely heretical and blasphemous. Jesus Christ is the unique person of the universe who possessed two natures (perfect humanity and perfect deity) that are inseparably united in hypostatic without loss or mixture of separate identity, without loss or transfer of properties, or attributes, the union being personal and eternal.

The doctrine of the Trinity is manifested from Genesis to Revelation although the term itself was human a invention. The term Trinity is a shortcut or a key that unlocks a lot of truth chained together.

One in Hypotasis: The term is designated as One God in three Persons. This term is not found in the Bible, "however the term Trinity" has been found a convenient designation for the one God self-revealed in Scripture as Father, Son, and Holy Spirit. It signifies that within the one essence of the Godhead we have to distinguish three "hypostasis" who are neither three gods on the one side, nor three parts or modes of God on the other, but coequally and coeternally God. It reveals One God in essence with Three distinct Persons, different in their functions toward the creation.

The main contribution of the Old Testament to the doctrine is to emphasize the unity of God. God is not Himself a plurality, nor is He one among many others. He is single and unique: "The Lord our God is one Lord" (Deut. 6:4), and He demands the exclusion of all pretended rivals (Deut. 5:7). Yet even in the Old Testament we have clear intimations of the Trinity. The frequent mention of the Spirit of God (Genesis 1:2) may be noted, as also, perhaps, the angel of the Lord in Exodus 23:23. Again, the plural in Genesis 1:26 and 11:7 is to be noted, as also the plural form of the divine name and the nature of the divine appearance to Abraham in Genesis 18.

The importance of the term Trinity (Psalm 33:6), and especially the wisdom, of God (Proverbs 8:12) is a further pointer, and in a mysterious verse like Isaiah 48:16. In the New Testament there is no explicit and brief statement of the doctrine of the Trinity but the evidence is overwhelming. God is still preached as the one God (Galatians 3:20). Yet Jesus proclaims His own deity (John 8:58) and evokes and accepts the faith and worship of His disciples (Matthew 16:16; John 20:28).

As the Son or Logos, He can thus be equated with God (John 1:1) and associated with the Father, that is, in the Pauline salutations (I Corinthians 1:3). But the Spirit or Comforter is also brought into the same interrelationship (John 14-16). It is not surprising, therefore, that while we have no dogmatic statement, there are clear references to the three Persons of the Godhead in the New Testament. All three are mentioned at the baptism of Jesus (Matthew 3:16-17). The disciples are to baptize in the name of Father, Son, and Holy Spirit (Matthew 28:19). The term "name" refers to God under in the concept of essence.

The developed Pauline blessing or benediction includes the grace of the Son, the love of God, and the communion of the Holy Spirit (2 Corinthians 13:14). Reference is made to the election of the Father, the sanctification of the Spirit, and the sprinkling of the blood of Jesus Christ (I Peter 1:2) in relation to the salvation of believers. In the fully developed doctrine of the Trinity, insisting that there is only One essence or substance of God safeguards the unity of God.

Yet the deity of Jesus Christ is fully asserted against those who would think of him as merely adapted to divine Sonship, or preexistent, but in the last resort created. The individuality of Father, Son, and Holy Spirit is also preserved against the notion that these are only modes of God for the various purposes of dealing with man in creation or salvation.

God is One, yet in Himself and from all eternity He is Father, Son, and Holy Ghost, the triune God.

Rationalist objections to the Trinity break down on the fact that they insist on interpreting the Creator in terms of the creature that is the unity of God in terms of mathematical unity. More scientifically, the Christian learns to know God from God Himself as He has acted for us and attested His action in Holy Scripture.

God is not surprised if an element of mystery remains which defies ultimate analysis or understanding, for man is only man and God is God. But in the divine work as recorded in the Bible the one God is self-revealed as Father, Son, and Holy Spirit, and therefore in true faith he must "acknowledge the glory of the eternal Trinity."

God the Father is the epitome of fatherhood and is supreme over all things (1 Cor. 8:6). The title "Father" emphasizes the absolute authority and design of the First Person as author of the divine plan of grace for humanity (John 14:24, Eph. 4:6). In the eternity past, the Father planned all that was, is, or ever shall be (Gen. 1:1).

He "marked out the foundations of the earth" (Prov. 8:29), prepared the elements (Job 28:25-27), and set the bounds for the seas (Job 38:11). The Father purposed to make man (Gen. 1:26) and to treat him in grace (Eph. 1:2-3, 2:8-9). All planning and production of the Father are manifestations of His essence. Yet, He does not surpass in either quality or degree the other members of the Trinity, but coequal with God the Son and God the Holy Spirit.

God the Father is the author of salvation; all believers are personally and eternally related to Him through the new birth (Gal. 4:6, Eph. 1:5, and 3:14-15, 4:6).

God is not the father of all mankind (John 8:42, 44), but the Father of all believers. Membership in the family of God is not automatic, but is a result of a simple act of faith in Jesus Christ (Gal. 3:26). Every regenerated believer may address God as "Father" (Rom. 8:15).

God the heavenly Father supplies the needs of His children through the divine decree in eternity past. He is the grantor of all the blessings for time and eternity (1 Peter 1:4).

God the Son is the Second and manifest member of the Trinity (John 1:14, 18, 14:9). He bears every attribute of deity and eternally related, coequal, and coinfinite with the other two members of the Trinity (Isaiah 48:16, John 1:1-4, Hebrews 5:5, Col. 2:9).

As deity, Christ has all authority (Matt. 28:15), possesses life in Himself (John 5:26), imparts eternal life (John 10:28), forgives sins (Matt. 9:6, Mark 2:7), and executes judgment (John 5:22). He is the exact representation of God the Father's nature (Hebrews 1:3).

The Holy Spirit is the third Person of the adorable Trinity. His personality is proved in several reasons: From the fact that the attributes of perfect personality, perfect intelligence are ascribed to the Holy Spirit (John 14:17, 26; 15:26; 1 Cor. 2:10, 11; 12:11). The Holy Spirit reproves, helps, glorifies, and intercedes (John 16:7-13; Rom. 8:26)

The Holy Spirit executes the offices peculiar only to a divine personality. The very nature of these offices involves personal distinction (Luke 12:12; Acts 5:32; 15:28; 16:6; 28:25; 1 Cor. 2:13; Heb. 2:4; 3:7; 2 Pet. 1:21). His divinity is established:

God the Holy Spirit is the Third Person of the Trinity. God the Holy Spirit is a Person not a thing (John 15:26; 16:7; 2 Cor. 13:14; 1 Pet. 1:2). The Holy Spirit is the unseen power of God. He reveals the Plan of God on earth and is the agent for executing the Christian way of life. The Titles of God the Holy Spirit:

- "Spirit of holiness" (Rom. 1:4)
- "Spirit of life" (Rom. 8:2)
- "Spirit of knowledge" (Isa. 11:2)
- "Spirit of truth" (John 14:17)

Titles related to God the Father:

- "Spirit of God"
- "Spirit of our God" (Gen. 1:2; Matt. 3:16; 1 Cor. 6:11)
- "Spirit of your Father" (Matt. 10:20)

Titles related to God the Son:

- ("Spirit of Christ"
- "Spirit of Jesus Christ" (Rom. 8:9; Phil. 1:19)
- "Spirit of His Son" (Gal. 4:6)
- "Spirit of the Lord" (Acts 5:9)

The names of God are ascribed to the Holy Spirit (Ex. 17:7; Ps. 95:7; comp. Heb. 3:7-11); and Divine attributes are also ascribed to Holy Spirit omnipresence (Ps. 139:7; Eph. 2:17, 18; 1 Cor. 12:13); omniscience (1 Cor. 2:10, 11); omnipotence (Luke 1:35; Rom. 8:11); eternity (Heb. 9:4). Creation is ascribed to Holy Spirit (Gen. 1:2; Job 26:13; Ps. 104:30), and the working of miracles (Matt. 12:28; 1 Cor. 12:9-11). Worship is required and ascribed to Holy Spirit (Isaiah 6:3; Acts 28:25; Rom. 9:1; Rev. 1:4; Matt. 28:19). The Holy Spirit is a Person not a force, not an influence but coequal, coinfinite and coeternal with God the Father and God the Son. The Holy Spirit is not a mystical force but the Third Person of the Trinity.

The primary witness of the Holy Spirit is to Christ, not to Himself, or to Bible doctrine (John 14:26, 15:26, 16:7-15, Matthew 16:16-18) though the Spirit's witness focuses upon the Person and the work of Christ, which incorporates:

- The totality of God's saving acts for the entire human race
- The intrinsic and instrumental authority of the Scripture
- The nature of fallen man and their response to God
- A ministry of instruction to God's own possession
- The center of the witness is that Jesus is Lord and Christ (Acts 2:36), the truth that the antichrist denies but which the believers affirm (1 John 2:20-22).

The ministry of the Holy Spirit in sustaining Christ as prophesied in the Old Testament (Isaiah 11:2-3, 42:1): The Holy Spirit was given without measure (constant unhindered filling) to the perfect humanity of Christ (John 3:34). In the humanity of Christ, the Holy Spirit was never grieved or quenched, not even for a second because He did not sin. The Holy Spirit was related to the baptism of Jesus Christ as the One who confirmed His identity, calling and mission. The Holy Spirit sustained Christ during His entire earthly ministry (Luke 4:14-15, 18).

There was never a time during the humanity of Christ when He did not rely on the power and resources of the Holy Spirit. The Holy Spirit sustained Jesus Christ when Christ was bearing our sins on the cross (Hebrews 9:14). The Holy Spirit had a part in the resurrection of the Lord Jesus (Romans 8:11, 1 Peter 3:18). The present ministry of the Holy Spirit in relation to Jesus Christ results to His glorification (John 7:39, 16:14). The Lord Jesus Christ was able to maintain His impeccability by using the power and resources of the Holy Spirit inside the divine dynasphere. The only way for believers to survive in the angelic conflict is through total dependency on divine resources and power of the Holy Spirit.

The ministry of the Holy Spirit in the world:

- Restraining evil in the cosmic system so that the believers can continue to exist (2 Thessalonians 2:6-8)
- Conviction of sin so the unbelievers will come to realization of his own sin and depraved condition before God (John 16:8-11).
- Regenerating men [John 3:14-16]

We can also understand what God has revealed about Himself and accept spiritual truth by means of faith. Faith is the only system of thinking that we can't take credit for. We can only understand the infinite spiritual things of God through faith.

God the Holy Spirit performs the following post-salvation functions on behalf of the believer:

- Empowers the believer to execute the plan of God (14:16, 26; Ga. 5:16, 25; Eph. 5:18; Phil. 1:6; 2:13).
- Reproduces Christ-like character in the believer (Ga. 4:19)
- (3) Teaches the believer the doctrines of Christ (1 Co. 2:10-16).
- Convicts the believer of sin (John. 16:7-11, Eph. 4:30)
- Leads the believer in worshipping the Father (John 4:24, Rom. 8:4-13)
- Promotes spiritual maturity (Ga. 5:1-5; He. 5:11-6:6)
- Restrains sin in the world (2 Thess. 2:6-7)
- (Regenerates to new life (Titus 3:5).
- Applies truth to the believer's experience (Rom. 8:16, Eph. 6:18)
- Gives power to the believer's prayer life (John 15:7, Eph. 6:18; Jude 20).
- Promotes worship of God (Eph. 5:18-21).
- Gives capacity, burden and guidelines for witnessing Acts 1:8, 1 Thess. 1:5).
- Gives capacity for ministry (1 Co. 1:12-14)
- Provides fellowship for the believer (2 Cor. 13:14)

The ministry of the Holy Spirit at the point of salvation:

Efficacious grace (Ephesians 2:8): The work of the Holy Spirit in providing the unbeliever access into the plan of God through the merit of Jesus Christ. It is the perfect work of God where human power and ability has no merit. Regeneration is the imputation of eternal life at the moment anyone believes in Jesus Christ for eternal salvation making the person passed from spiritual death to eternal life. The Holy Spirit regenerates the unbeliever making him a child of God (Titus 3:5).

Baptism of the Holy Spirit: The Holy Spirit baptizes the unbeliever making him a child of God, sealing him permanently as part of the kingdom of God (Romans 6:1-4). Sealing of the Holy Spirit (2 Corinthians 1:21-22). The Holy Spirit sealed the believer permanently and nothing can destroy or change that relationship. We are children of God forever. The position of the believer in Christ is secured and guaranteed by the finished work of Christ on the Cross.

The indwelling of the Holy Spirit: at the point of salvation, the Holy Spirit begins to indwell the believer and to stay forever. The indwelling is permanent, eternal, unalterable, and unchangeable. The Holy Spirit will never leave or forsake the believer no matter what happen.

Distribution of spiritual gifts: The Holy Spirit distributes spiritual gifts to every believer at the point of salvation.

Filling of the Holy Spirit, making the person qualify to receive the blessings of salvation.

The post-salvation ministry of the Holy Spirit: Filling of the Holy Spirit is the divine provision for the believer to maintain spirituality and go back to point of blessedness. It is a provision for knowing and doing the will of God. Glorify Christ in the believers (John 7:39, 16:7, 14) The Holy Spirit is assigned to glorify the Lord Jesus Christ in the lives of the believers in three stages: At spiritual maturity when the believer has accumulated maximum Bible doctrines in his soul and has become capable of doing the will of God

At the point of spiritual victory over personal sins applying Bible doctrines to his problems and rejecting human viewpoint at the point of undeserved sufferings and disasters when the believer resolved to trust and believe God rejecting human solutions.

The Holy Spirit convicts the believer to rebound (John 16:8-10, 1 John 1:9) and as a result, fills the believer with Bible doctrine. The Holy Spirit glorifies Christ in the world through spiritual maturity in the function of Royal priesthood. The Holy Spirit glorifies God in the life of the believer whenever he overcomes undeserved sufferings or gains momentum in the function of spiritual ambassadorship (John 14:12-15). The maximum glorification of God occurs at the spiritual maturity.

Sins against the Holy Spirit: The Person of the Holy Spirit refers to the distinct role of His Person, the unseen power of God, the Person through Whom divine power is conveyed. He reveals the plan of God on earth and is the agent for executing the Christian way of life. The lack of material form or substance, of the Spirit does not make Him any less a person than the Father, Who is equally invisible. The term ghost is a mistranslation of pneuma which is used for Spirit. There is no word for ghost in Greek. Phantasma which means apparition (Mat. 14:26) is never used for the Third Person or any member of the Trinity.

Sins against the Holy Spirit: The role of the Holy Spirit must not be confused with the other Members of the Trinity. The phrase the Lord is the Spirit refers to the Holy Spirit (2 Cor. 3:17), which asserts the deity of the Third Person, the phrase never implies that the Spirit supersedes the presence of the resurrected indwelling Christ in the believer (Rom. 8:10, Gal. 2:20, Col. 1:37). The activity of one Member of the Trinity cannot be attributed to the other. They are separate and distinct Persons, both of whom are equally present with and in the believer.

Blasphemy against the Holy Spirit refers to the unpardonable sins committed by unbelievers during the Hypostatic union of the Lord Jesus Christ. This is the sin of rejecting the work of the Holy Spirit in convicting the unbelievers to change their mind toward Christ (Mat.

12:13-32). All personal sins are paid in the Cross by the spiritual death of Christ, but there is no forgiveness for those who have rejected the free gift of salvation.

The sin of blasphemy attributes the works of the Lord Jesus Christ as coming from the devil. It rejected the redemptive work on the cross for the sin of the human race. They called Him the devil or Satan. Resisting the Holy Spirit (Acts 7:51) is the sin of rejecting the Holy Spirit in making convicting the unbeliever to change their mind toward Christ so as to believe and accept Christ as Savior.

Lying to the Holy Spirit (Acts 5:1-10) is the sin of false motivation coming from the old sinful nature based from satanic and human viewpoint. Lying to the Holy Spirit may appear with any or all of the following characteristics: ignorance of the True Bible doctrine, arrogance and hatred complexes, desire for human recognition, false humility, desire for self-glory and self-honor, and desire for divine approbation.

Lying to the Holy Spirit stems from selfish desires to be known as spiritual, faithful or committed servant of God. It is aspiring great thing for God without giving Him all the glory. It is human motivation energized by ego and arrogance to do little or great things for God.

Quenching the Holy Spirit is the sin committed by the believers perform as human good work, energized by the old sinful nature, coming from the area of strength of the soul that results to asceticism (1 Thessalonians 5:19, 2 Corinthians 11:13). Quenching the Holy Spirit is human good works outside spirituality. It is doing noble or good things from the power of old sin nature and apart from the will and purpose of God. It is doing the will of God by human power and resources. Human good work is contrary to the plan of grace.

Grieving the Holy Spirit refers to personal sins of the believers coming from the area of weakness of the soul that results to lasciviousness (Gal. 5:19-21). It is thinking and acting contrary to the will of God, based from the satanic viewpoint. It is the adaptation of satanic will, purpose and scheming into the human lifestyle.

The Lord Jesus Christ gave the Holy Spirit without request to the disciples just before His ascension for the purpose of sustaining them for the ten (10) day interim before the Church Age began (John 20:22). The Holy Spirit does not act based on human petition or intercession but according to His integrity (that is righteousness and justice). The Holy Spirit is unaffected and untouched by human emotion, sincerity or humility. The New Testament teaching of the Holy Spirit is rooted in the idea of both the spirit of God as the manifestation of God's power and the Spirit of prophecy.

The Lord and the church brought these ideas together in predicating them of the Holy Spirit, God's eschatological gift to man. When Mary is "overshadowed" by the power of the Most High, a phrase standing in parallel construction to "the Holy Spirit" (Luke 1:35, 9:35), we find echoes of the Old Testament idea of God's Spirit in the divine cloud which "overshadowed" the tabernacle so that the tent was filled with the glory of the Lord (Ex. 40:35; Isaiah 63:11) identifies God's presence in this instance as "God's Holy Spirit". Luke records Jesus' power to cast out demons "by the finger of God," an Old Testament phrase for God's power (Luke 11:20; Ex. 8:19; Psalm 8:3). This power is identified as the "Spirit of God" (Matt. 12:28), the Holy Spirit (Matt. 12:32).

The Holy Spirit indwells the body of every Church Age believer, together with the Father and Son. The purpose of the indwelling is to make the believer's body a temple worthy of Christ. (2 Cor. 6:16). The believer by himself is not capable of providing an acceptable dwelling place for Christ, the Shekinah Glory.

The Shekinah glory is the presence of secret spiritual sanctuary for the humanity of Christ to dwell and make it possible for the believer to obey the command to glorify God in their body (1 Cor. 6:19-20). The command to glorify God is fulfilled by the Holy Spirit. The Holy Spirit executes and maintains the plan of the Father in the life of the positive believers and who adheres to the will, plan and purpose of God. Success in doing the will of God depends on positive volition and Bible doctrine.

Two vital ministries of the Holy Spirit are involved in the glorification Christ the filling and indwelling. The Holy Spirit indwells the body of the believer so that Christ may take up royal residence there while the filling of the Holy Spirit enables the believer to reflect the glory of the resident Christ.

Indwelling puts the Spirit's help within the Christian himself. Filling of the Spirit delivers the Spirit's help as He invisibly energizes the divine sphere. The indwelling of the Holy Spirit is permanent while the filling of the Holy Spirit is intermittent. Scripture never commands the Church Age believers to be indwelt by the Spirit but rather regards the indwelling as a constant reality. The Bible commands the believer to be filled with the Spirit (Ephesians 5:18, Galatians 5:16).

The believer cannot change the indwelling of the Holy Spirit while the filling of the Spirit is a matter of choice. The believer loses the filling of the Holy Spirit by committing sin. He restores the filling of the Holy Spirit by confessing or acknowledging his sin to the Father (1 John 1:9). The principle of rebound remains the same in all dispensations as the only means of recovering fellowship with God. The Holy Spirit is the power source in the divine dynasphere, living outside it means living by the power of the old sinful nature resulting to grieving or quenching the Spirit (Eph. 4:30, 1 Thess. 5:19).

Living inside the divine dynasphere implies being filled with the Holy Spirit. While the believer concentrates on Bible doctrine and through which the Holy Spirit illuminates the truth in the soul of the believer (1 Cor. 2:9-16). The humanity of Christ during His First Advent resided, functioned and advanced inside the divine dynasphere all throughout His Hypostatic Union. He was constantly in the will, plan and purpose of God the Father.

The church age believer must learn Bible Doctrine in order to have knowledge of the new divine nature. God has given us 40 things at the moment of our salvation. We have no knowledge of those things until we learn the Word of God. The Word of God is God (John 1:1-2). The Word of God is the mind of Christ (1 Cor. 2:16). To have knowledge of the Word of God is to have knowledge of Christ. We love the Lord by learning His Word.

Becoming like the Lord Jesus Christ is our highest goal.

- It is impossible to attain by the power of the flesh
- It is never easy and quick for it is not natural for us
- It demands supernatural power and resources
- It means supernatural means of execution through the leadership and guidance of the Holy Spirit.
- Possible only through the power of the Holy Spirit and the Word of God resident in the soul.

Sanctification is expressed by the Greek adjective *hagios* that refers to things or persons set apart for the service of God:

- God the Father (John 17:11; 1 Pet. 1:15)
- The Lord Jesus Christ (John 6:69; Luke 4:34)
- The Spirit (Matt. 1:18; Eph. 1:13; 4:30; Titus 3:5)
- The Scriptures (Rom. 1:2)
- The Apostles (Eph. 3:5; Rev. 18:20)
- The Bible Doctrine (Jude 1:20)
- Church Age believers (Col. 3:12, 1 Thess. 5:27, 1 Pet. 2:9)

There is the need for growth and maturity or what we called experiential sanctification in the life of every Church Age believer. There are 3 categories of sanctification:

- Positional sanctification: The will of God for the believer at salvation is that the believer be identified with the Lord Jesus Christ in His death and resurrection positionally.
- Experiential sanctification: The will of God after salvation for the believer is that the believer experience identification with Christ in His death and resurrection experientially by applying Bible doctrine under the power of the Holy Spirit.
- Ultimate sanctification: God's ultimate goal for the believer is that they receive a resurrection body and experience perpetual fellowship with Him.

Hagios functions in the NT as a technical term describing anyone who has believed in the Lord Jesus Christ for salvation in the church age, who has been set apart at the moment of salvation by the omnipotence of God the Holy Spirit in order to serve God exclusively. The Word of God is the foundation and the light that illuminates our path in this journey to arrive at the divine objective for our lives, which is Christ-likeness. If we are to become like the Lord, we must adhere to His teaching.

This pursuit of knowing the Savior through experience is not without obstacles and distraction. We can become engulfed in the day-to-day concerns of raising a family and seeking to cope with the never-ending details of one's work and ministry. But not only that, the constant pull on us from the cosmic system of Satan can have an equally negative impact on our pursuit of attaining Christ-likeness.

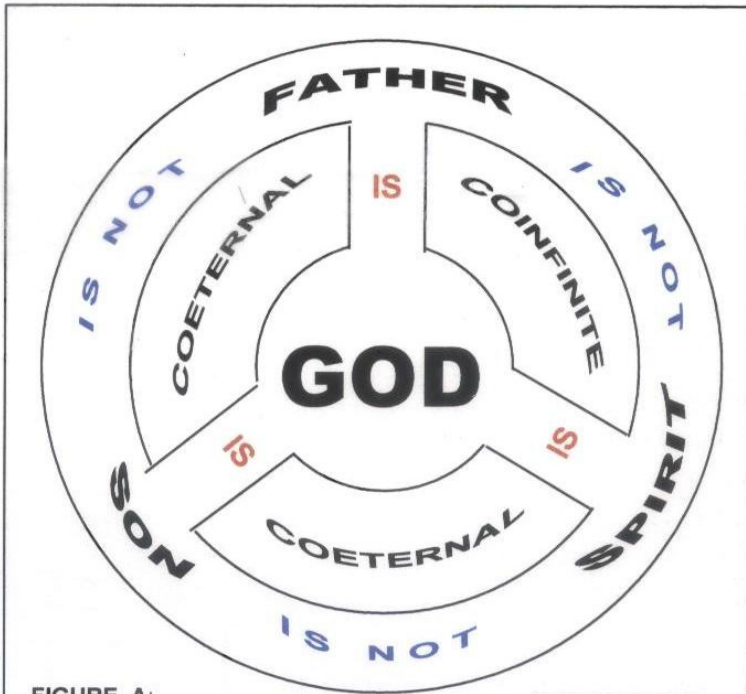


FIGURE A: THE TRINITY

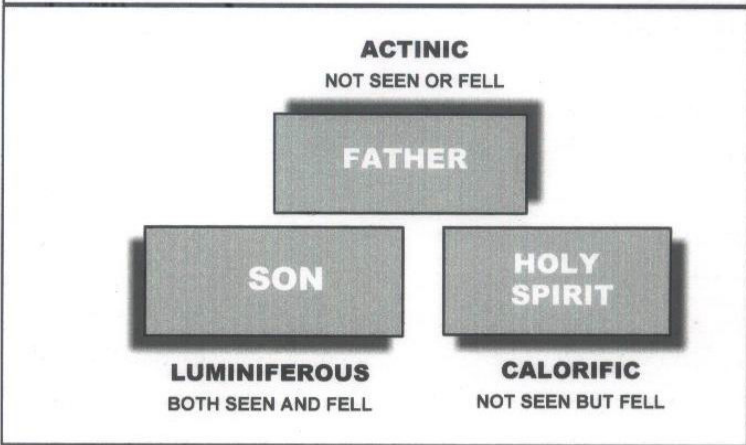


FIGURE B: THE THREE-IN-ONE