



Cherrequine Bible Doctrine Ministries

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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, co-infinite with identical essence or attributes.

- a. The Father [1 Corinthians 8:6, Ephesians 1:3]
- b. The Son [John 10:30, 14:9, Colossians 2:9]
- c. 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 meaning identical in essence not a numerical figure.

TRINITY: a term not found in the Bible but the concept is purely Biblical. Historically, the formal doctrine of the trinity derives from the early church councils which sought to explain the Biblical testimony regarding:

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

No single passage in the Scripture delineate 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.

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.

God uses two languages of accommodations namely; 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. God cannot use the language of angels and heaven. The doctrine of the Trinity is not human invention but divine revelation designed for 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, co-infinite and coeternal. All Three possessing the same identical essential nature (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. The Bible ascribes to each person distinct roles not jointly shared by the Trinity.

- A. The Father is the Planner, the Source of all things
- B. The Son is the agent through whom the Father's plan is enacted
- C. The Holy Spirit is the revealer and empowers the plan in 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:

- A. Our overall view of the Trinity determines our understanding of the Person and works of Christ.
- B. Our view of the Holy Spirit affects our concept of living the Christian life.
- C. Our view of God the Son in His Hypostatic union (or His perfect humanity) determines our 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 understand 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.

Although each member of the Godhead has a different function, they cannot act in opposition to one another. 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 separate even though They are One God 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: co-infinite, co-equal and co-eternal 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: co-infinite, co-equal and co-eternal 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; co-infinite, co-equal and co-eternal 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.

GOD IS THREE PERSONS BUT ONE GOD WITH ONE ESSENCE

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 two human beings have the identical essence of personality that the Members of the Godhead possess.

There were several events and occasions in the Old and New Testament, which vividly demonstrate 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 Three Persons but One God with one Essence.

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 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].

“And Behold, a voice out of heavens, saying, this is My (God the Father) Son (Jesus Christ), in Whom I (God the Father) am well pleased [Matthew 3:17]. The voice of approval was from God the Father, the approved person is the Second Person of the Trinity.

“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 names of the Father, Son, and Holy Spirit. Name in the singular parallels LORD in Isaiah 6:3 affirming that God is one in essence but Three 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, a term use 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 author of the divine plan for humanity [John 14:24, Ephesians 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]. 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 possess two nature (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 invention. The term Trinity is a shortcut or a key that unlocks a lot of truth chain together.

THE INDWELLING TRINITY

The Trinity indwells every Church Age believer permanently evidence and guarantee of eternal salvation. The Holy Spirit indwells the believer so Christ may take up royal residence there. The indwelling puts the Spirit’s help within the believer. The instantaneous effect of the indwelling is permanent –it cannot be undone, loss, cancel, alter, change or reverse
By anything or any one. It does not need to be repeated for the second time or so.

The indispensable ministry of the indwelling Holy Spirit operates only within the believer is filled with Spirit. The believer cannot exist and reach spiritual maturity without the Word of God in his soul and the very operation of the indwelling Holy Spirit.

The indwelling Christ, invisible today in time, will be the first Person the believer will see in the moment of physical death [2 Corinthians 5:8], but from that very moment, the SHEKINAH GLORY will be visible to the believers in glorious –glorified and resurrection bodies.

The SHEKINAH GLORY indwells the Church age believers for the purpose of fellowship with the glorified Christ –the unique Person of the universe, the perfect God-Man.

All the attributes of divine essence are resident in all Persons of the Godhead, but not all are manifested at the same time. The attributes of the Trinity never operate in a vacuum independently of each other.

God the Father indwells the believer [John 14:23, Ephesians 1:3, 6, 12, 4:6] for the glorification of His protocol plan.

God the Holy Spirit indwells the believer [Romans 8:11, 1 Corinthians 3:16, 6:19-20, Ephesians 1:7-19, Romans 8:11] for several reasons:

1. To create a Temple for the indwelling Christ

2. As down payment of our spiritual inheritance.
3. To empower us in the execution of the Father's plan

God the Holy Spirit indwells the believer for several purposes:

1. As Badge of the Royal family of God membership [John 14:20]
2. As guarantee of the availability of divine power in time [2 Corinthians 13:4-6, Romans 8:10]
3. As guarantee of eternal life and resurrected body [Colossians 1:27]
4. As the depository of blessing in time and blessing in eternity, as the escrow officer at Judgment Seat of Christ [Ephesians 1:3].
5. As the basis for assigning highest priority to our relationship with God and the use of divine power [John 2:24].
6. As motivation for continued growth and momentum when under any phase of undeserved suffering for blessings [Galatians 2:20].
7. As the basis for the glorification of Christ in the unique life of the Church Age believers [John 17:22-].
8. For our worship and privacy in our unique relationship with God.
9. As the Source of energy for Christ's ambassadors in the satanic world system [2 Corinthians 5:20].
10. As heirs of Christ –joint heirs with Christ [Romans 8:17] and who will accompany our Lord and glorify Him forever [Ephesians 2:6-7].
11. As the personal Great High Priest of the royal priesthood.
12. As guarantee of the divine perfect omnipotent power available to the mature believers for offensive attacks against satanic strongholds.