

Chapter Seventeen

THE UNIQUENESS OF GOD

AFFIRMATION 17

God, who is the Creator and Possessor of the whole Universe including all human beings (Gen 1; 2; Jn. 1:1-3; Col 1:13-18; Heb. 1: 1-3), is generally referred to as the only living and true God (Jer. 9:23, 24; Jn. 17:1-3; 1 Thess. 1:9). He is revealed as the triune Godhead, Elohim – the Father, the Son and the Holy Spirit – One God in three co-equal co-eternal Divine Persons (Gen. 1:1; Matt. 28:19; 2 Cor 13:14). The Bible further declares that He is self-existent and an eternal infinite Spirit that deserves our worship (Ex 3:14; Jn. 4:23, 24; Rev. 22:9). This great but good God of the Bible also decided to share His moral attributes with humankind at creation (Gen 1:26-28).

TRINITY IN CHART – BIBLICAL REFERENCES

The chart below shows that the Holy Spirit is equal to the other Members of the Trinity in divine attributes, proving the unity and equality of the Godhead.

THE UNITY AND EQUALITY OF THE TRIUNE GOD			
ATTRIBUTE	FATHER	SON	HOLY SPIRIT
GOD	Gen. 1:1	Is. 9:6; Jn. 1:2; 20:28; Rom. 9:5; Phil. 2:6; Heb. 11 :8	Acts 5:3-5
CREATOR	Gen. 1:1	Jn. 1:3, 10; Col. 1:16; Heb. 1:2, 10	Gen. 1:2; Job 26:13; 33:4
LIFE	Josh. 3:10	Is. 9:6; Mic. 5:2; Jn. 1:4; 8:58; Eph. 1:4; Col. 1:16, 17; Rev. 1:11	Rom. 8:2
ETERNAL	Ex. 3:13, 14; Deut. 33:27; Ps. 90:2, 37	Matt. 5:48	Heb. 9:14
IMMUTABLE	Num. 23:19; Mal. 3:6; Ps. 102:26, 27; Matt. 19:26; Js. 1:17	Jn. 1:1; Heb. 13:8	Jn. 14:16; 1 Cor. 2:13
OMNIPOTENT	Job 42: 1-2; Matt. 19:26; Lk. 2:37	Matt. 28:18; Jn. 1:3	Job 33:4; Lk. 1:35; Rom. 15:19; 1 Cor. 12:11
OMNIPRESENT	Prov. 15:3; Jer. 23:23-24	Matt. 18:20; 28:20	Ps. 139:7-12

OMNISCIENT	Ps. 139:1-6	Jn. 16:30	1 Cor. 3:10-11
HOLY	Lev. 11:44	Acts 3:14	Matt. 12:32
LOVE	Eph. 3:17; 1 Jn. 4:8	Rom. 8:37-39; Eph. 3:19	Gal. 5:22
TRUTH	Jn. 3:33; 7:28; 17:3	Jn. 14:6	Jn. 14:17; 1 Jn. 5:6
RIGHTEOUS	Ps. 145:17; Is. 51:8	Lk. 18:19; Jn. 17:25; 2 Cor. 5:21; Heb. 7:26	Ps. 145:17; Eph. 5:9
FAITHFUL	Deut. 7:9; 1 Cor. 1:9; 10:13; 1 Thess. 5:23, 24; Heb. 10:23; 1 Pet. 4:19; 1 Jn. 1:7-	Rev. 1:5; 3:14; 19:11	Gal. 5:23
SOVEREIGNTY	Ps. 83:18	Matt. 28:18; Rev. 19:6	1 Cor. 12:11
JUSTICE	Gen. 18:25; Deut. 32:4; Neh. 9:33	Jn. 5:27; 2 Tim. 4:8	Jn. 16:8

[Note: This chart is repeated in different forms on pages 48, 49 and 119]

From the above, we see that the three Persons in the Godhead are all equal in glory, power and divine characteristics; they all have the unique attributes of God. "God is One" from the standpoint of essence; yet relative to Salvation Plan and in His revelation to man, the Bible distinguishes between the individual Members of the Godhead. Although God is one in His essence, He also exists in three distinct Personalities.

Even though all the characteristics of divine attributes are resident in God, and in each member of the triune Godhead, not all are manifest at the same time. The Scriptures clarify the deity, functions and relationship of the Members of the Trinity to each other and to mankind. It is important then that we never diminish any aspect of divinity; nor take any for granted. To presume on His love without regard to His holiness, righteousness and justice would lead to wrong conclusions. For instance, His love has given us Jesus Christ as ransom for sin, yet this same love would equally permit sinners who refuse the offer of Salvation in Jesus to go into eternal Hell Fire because His justice (Jn. 3:14-18; 36).

It must, however, be explained that when Jesus walked on earth, He was not a created being; but He only refused to use His three (3) "omnis" to accommodate both His human and divine natures at the same time, in what theologians call the *hypostatic union* (Phil. 2:5-11). He did not directly divinely enjoy His Omnipresence in His humanity as He was limited by space (Phil. 2:6-8). Occasionally, though, His divinity shows up like walking on the sea and momentarily sustaining Peter on the sea (Matt. 14:25-33); yet even there He depended solely on the Father and the Holy Spirit to do

whatever He did (Jn. 5:17-27; 8:29). He has, however, since His earthly passion become omnipresent, omniscient and omnipotent when He again took His permanent position with the Father in heaven after the resurrection and exaltation (Jn. 17:5; Acts 2:32-36; 5:31; Eph. 1:19-23; Phil. 2:9-11; Heb. 1:1-8, 13). We also need to emphasize that the Holy Spirit is God and not a force or power, as the Jehovah's Witnesses and others would want the world to believe. As shown in the chart above, the Holy Spirit, like the Father and the Son, bears all attributes of God; but as a distinctive Person of the triune Godhead, and so rightly called God (Acts 5:3-5).

Uniqueness in the Godhead, Trinity

God is one God, the Father (Gen. 1:1; Rom. 3:30; 1 Cor. 8:4, 6; Gal. 3:20; 1 Tim. 2:5). He is infinite Spirit, the Supreme Being (Jn. 4:23, 24) but has Personality (Ps. 94:9, 10). The Father is thus incorporeal but can assume corporeal forms of Trinity, the Creator and Owner of the Universe through the manifestations of the Son and in the invisible but tangible perfections of the activities of His Spirit (Gen. 1:1-31; Rev. 1:1-8). When He speaks or shows Himself to us, He is revealed to us in or through the Person of the Son, Jesus Christ; and when He breathes or moves God is revealed in or through the Person of the Holy Spirit (Ps 33:6; Rev. 1:4-6).

In relating with humanity, the breadth of His nostrils and the speech of His mouth are altogether from His tangible and manifest presence as divine manifestation of God on Earth (Gen. 1:1-3; 2:7; 7:22; Ex. 13:9; Deut. 18:18; Josh. 1:8; Job 4:9; 27:3; Ps. 18: 15; Matt. 4:4; 5:2; Jn. 1:1-5; Rev. 1:16; 10:9, 10; 19:13, 21). The actions of His mouth and nostrils are hence often inter-changeable and inseparable (2 Sam. 22:9; Ps. 18:8 see 2 Tim. 3:15-17; 1 Pet. 1:20, 21)! Thus, there is only One eternally true and living God (1 Thess. 1:9; Rev. 1:4-6) who in eternity past long before the creation of our existing Universe decided to create human beings to inhabit the Planet Earth (Gen. 1:1-3, 26-31; Jn. 1:1-5, 9-18; Col. 1:15, 16; Heb. 1:1-3) and relate with us as Three Persons in the One Godhead (Matt. 28:19; Jn. 1:1-5, 11-18; 2 Cor. 13:14; Col. 2:9, 10; 1 Tim. 2:5).

First, God (the Father) is creative, which was manifested in His creation of man to be the recipients of His love (Jn. 3:16; Eph. 3:4-19 v. 6). *Secondly*, there are both revelatory and redemptive aspects to God's nature in the Person of Jesus Christ our Lord (2 Cor. 5:14-21 v. 19). And *thirdly*, there is an assisting element in His nature in the Person of the Holy Spirit, which is evidenced by His aiding us to do what we cannot do alone (Jn. 14:15-26). It is not a mathematical statement about the three-in-one God (as God, His Word and His Spirit); but rather involves the working of God's nature, being, essence and attributes or character within the perfect love and unity of the triune God (Gen. 1:1-3; 26-28; 2:1-22 vv. 4, 7-9, 15-19, 21-22; 3:22; Deut. 6:4-6; Ps. 104:30; 138:1-8 v. 2; Is. 6:1-3; Matt. 28:19; Jn. 1:1-5, 14-18; Acts 2:33; Rom. 8:9-11; 1 Cor. 6:17, 19-20; 12:4-11; 2 Cor. 13:14; Eph. 3:14-19; Col. 1:16; Heb. 1:1, 2; 1 Pet. 1:1-5, 10-12; Rev. 1:4-6; 4:1-11 v. 8; 5:1-9 v. 6).

The Father and His Uniqueness in the Trinity

The Father, though invisible and unapproachable is eternally inseparable from the Son (Jn. 16:32), except for the brief period when Jesus, the Son tasted eternal death on the cross (Matt. 26). The Son therefore is always visible member of Trinity (Col. 1:9-20; 2:1-10) and the manifestation of the Father also (Jn. 10:30; 14:9-11; Heb. 1:1-5). This is how Elohim is known to humankind towards our creation and eternal salvation as the one inseparable, indivisible God but in three distinct divine but co-equal, co-eternal Persons - the Father, the Son and the Holy Spirit (Gen. 1:1-3, 26-28; Matt. 28:19; 2 Cor. 13:14). There is a proven working-definition of the Godhead as follows - God the Father thinks it, God the Son speaks it and God the Spirit does it. This may be stated in another way as follows - God the Father is God, God the Son is His Word and God the Spirit is His breadth (Gen. 1:1-3; Job 33:4; Ps. 104:30; 138:2; Jn. 14:20-23; Acts 2:33; Rev. 5:6).

The Son and His Uniqueness in the Trinity

The Son is eternally inseparable from the Father (Jn. 16:32), except for the brief period of His tasting eternal death on the cross for humanity (Matt. 27:46; see Matt. 3:16, 17; Jn. 1:14-18, 29-34; 2 Cor. 5:14-21). The Son is always the visible member of Trinity and the manifestation of the Father and the Spirit (Jn. 10:30; 14:9-11, 15-23; Col. 1:15; 1 Tim. 1:17). As the visible member the Son, Jesus Christ the Lord is both the Word *Logos* and the only begotten Son of the Father (Jn. 1:1-5, 14-18; 3:13-16; Rev. 19:13). This is how Elohim, the Trinity is believed and known to humankind towards our creation and eternal salvation through the Son and the Holy Spirit (Gen. 1:1-3, 26-28; 3:22; Ps. 104:30; 148:5; Jn. 17:1-3; 1 Jn. 2:20-27; 4:12-16; 2 Jn. 1:9, 10). God is the one inseparable, indivisible God but in three distinct divine but co-equal, co-eternal Persons - the Father, the Son and the Holy Spirit (Gen. 1:1-3, 26-28; Deut. 6:4-6; Matt. 28:19; 2 Cor. 13:14). There is a proven working-definition of the Godhead as follows - God the Father thinks it, God the Son speaks it and God the Spirit does it. This may be stated in another way as follows - God the Father is God, God the Son is His Word and God the Spirit is His breadth (Gen. 1:1-3; Job 33:4; Ps. 104:30; 138:2; Jn. 14:20-23; Acts 2:33; Rev. 5:6).

The Holy Spirit and His Uniqueness in the Trinity

The Holy Spirit is eternally inseparable from the Father and the Son (Gen. 1:1; Matt. 1:21-23; 3:16, 17; Lk. 4:18, 19; Acts 10:38) but can be poured out from them and yet be undiminished in the Trinity (Jn. 7:37-39; 14:12-26; 15:26, 27; 16:7-15, 23-26; Acts 2:33; 5:29-32). The Son is always visible member of Trinity and the manifestation of the Father and the Spirit (Jn. 10:30; 14:9-11, 15-23; Col. 1:15; 1 Tim. 1:17). This is how Elohim, the Trinity is believed and known to humankind towards our creation and eternal salvation through the Son and the Holy Spirit (Gen. 1:1-3, 26-28; 3:22; Ps. 104:30; 148:5; Jn. 17:1-3; 1 Jn. 2:20-27; 4:12-16; 2 Jn. 1:9, 10). God is the one

inseparable, indivisible God but in three distinct divine but co-equal, co-eternal Persons - the Father, the Son and the Holy Spirit (Gen. 1:1-3, 26-28; Deut. 6:4-6; Matt. 28:19; 2 Cor. 13:14). There is a proven working-definition of the Godhead as follows - God the Father thinks it, God the Son speaks it and God the Spirit does it. This may be stated in another way as follows - God the Father is God, God the Son is His Word and God the Spirit is His breadth (Gen. 1:1-3; Job 33:4; Ps. 104:30; 138:2; Jn. 14:20-23; Acts 2:33; Rev. 5:6).