

“God the Father” Or “God the Trinity”

The term God in the “Singular” form and the “Collective” form.

Jesus is one person who is both Divine and Human

The Second Person of the Trinity is a divine (*eternal*) being, deserving of the full worship that is due to a heavenly being, who shares common attributes (*unlimited, universal, holy, etc.*) with God (*singular form*) who is known as Yahweh (*singular form*), but is not of and by himself God. The bodily form of the divine human known as Jesus is generated by the Godhead known as the holy Trinity. As a member of the Holy Trinity He is necessary for our existence. But, our existence is based upon the existence of all three forms of eternal existences while His being requires only the existence of His God and our God, Yahweh.

"Yahweh" of and by himself is insufficient for bringing about human life. The existence of both "Jesus" and "Ruwach" (*the holy Ghost*) in addition to Yahweh is necessary for us to exist. As necessary being for all other existence Yahweh is properly referred to as God when the term is used in the singular form. This is known through Jesus teaching us to refer to His Father as being God. *'I am going to my Father and your Father, to my God and your God.'* (Jn. 20:17)

“yet for us there is one God, the Father, from whom all things are and for whom we exist, and one Lord, Jesus Christ, through whom all things are and through whom we exist.” (1 Cor. 8:6)

"You heard me tell you, 'I am going away and I will come back to you.' If you loved me, you would rejoice that I am going to the Father; for the Father is greater than I". (Jn. 14:28)

The term “Yahweh” can be used both in the singular and collective forms. When speaking with Adam, Abraham, Moses, etc., the collective usage of the term “I AM” was evident. When referring to God in the singular form, given the title “Father”, relates to the “I AM” or Yahweh.

The terms Lord or Lords, are also used singularly and collectively. When saying, "Our Lord", we refer to Jesus our Savior. When saying, the Lord, we are normally referring to the Father. When we refer to Lord as the holy Ghost, we add on a defining term such as; Lord Paraclete / Advocate / Intercessor / Ghost, or 'Lord Ruwach', His given Hebrew name.

Such was his intention when, behold, the angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the holy Ghost that this child has been conceived in her. (Mt 1:20)

We give purpose or utility to their, the Holy Trinity's, existence. What good is unlimited power and capacity if it is not utilized. Who would refer to them as being God?

Intellectual limited entities (*humans*) give focus and meaning to their God's (*collective usage*) existence. To us the three of them are God united as one (*acting in harmony; the perfect Team*). We are in the image and likeness of all three persons (*forms of existence*) of the Holy Trinity. They are different and/or individual beings / persons who receive fulfillment through (*in association with*) the

other members of the Trinity.

“Brothers, I could not talk to you as spiritual people, but as fleshly people, as infants in Christ. I fed you milk, not solid food, because you were unable to take it. Indeed, you are still not able, even now, for you are still of the flesh.” (1 Cor. 1:1-3)

Progress of existence:

1. By nature of existence Yahweh (*I AM – the unseen [Ps. 81:7; 2 Cor. 4:18]*) is necessary for all other existence and is properly referred to as God when the term is used in the singular form. He is the foundation (*a metaphor*) that is necessary for all other existence, including that of the Second person of the holy Trinity.

2. The second person (*HE IS – the seen*) is dependant upon yet co-eternal with Yahweh. Taking a human identity He became both “Son of God” and “Son of man” being conceived by the holy Ghost in the Virgin Mary who, do to her sinless life, was specially privileged to be Immaculately conceived.

In the Gospels Jesus is referred to, by Himself and others, as Son of man at least twice as often as Son of God. His relationship with us He considers very special and does everything He possibly can, without effecting our free will, to have an eternal relationship with each and every one of us who will accept Him as their Lord.

Jesus has made it clear that He wants to be understood as our brother, an elder brother, a brother with high standing, but as brother none-the-less.

In the gospels He refers to Himself as Son of God, not God (*singular, not collective usage of the term*) who is His and our Father. He much more commonly refers to Himself as Son of man, again with the concept with being our brother, someone that we can relate to.

He grieves for us as when He wept over the city of Jerusalem. He helps those who will accept His help, and works very hard to get everyone to accept Him as our Lord and Savior. He painfully died on the cross for us, His desired brothers and sisters, intending to give meaning not only to His life but also that of the Father and the holy Ghost.

Jesus wants us to be obedient to the Father (*a metaphor for someone who solves problems, leads, controls, dominates, etc. God, our eternal Father, has no bodily form according to our common understanding.*) as He was in the garden of Gethsemane. He fully knew and understood how painful the experience of the coming event would be.

He taught us the Lord's Prayer and asks us to be dependant upon the Father, to forgive as we expect our God and Father to forgive, and to have real expectations regarding eternal health and happiness for those who will believe in Him.

There is no advantage to being rich or poor, what the pigmentation of the skin is, the color of eyes, etc.; how long we live in this life, the social or economic condition we are born in, and our conditions of life that is not of our own choosing; our state of intelligence or bodily condition . . .

Obtaining eternal life and our place therein is solely dependant upon our utilization of the gifts we have been given. How much we have loved and believed in God and how justly we have treated our neighbors –*no matter where located*– recognizing them as brother and sister, *Yahweh is the Father of all*, is what counts with Jesus and His Heavenly Father.

Jesus is the cornerstone, the basic element of human life. He is the testimony to the value that God the Father places on our existence.

3. Yahweh and the Second person spirate Ruwach (*HE DOES – the felt [of both the seen and the unseen]. He is the assembler and maintainer of the structure of existence. He puts things in place*

and keeps them going.) who is co-eternal with Yahweh and the Second person. Ruwach is the power of God (*Rom. 15:13b: "so that you may abound in hope by the power of the holy Ghost."*)

Ruwach's power is derived from both the 1st and the 2nd persons of the blessed Trinity without whom He cannot exist. The two are collectively (*duality of Godness*) his God.

4. Formation, or what is commonly referred to as creation, is from all three eternal beings and begins time as we understand it.

5. The Second person of the Trinity takes on what we term as visible form (*Jesus through Mary*) so that we humans have a discernable relationship established with the Godhead. The Second person of the Trinity preexists the bodily form now known as Jesus.

Jesus, being our Redeemer and the promised Messiah, is treated in Holy Scripture. The bodily nature of Jesus is fully human and fully divine and is deserving of full worship as is both Yahweh and Ruwach.

The usage of the terms of Father, Son and Ghost is for our benefit so that we may have some sense of forming or having a relationship with the eternal beings. All intelligent existences consist of body (*form of existence*), soul (*basis, characteristics and medium for the activities of existence*), and spirit (*personhood with reasoning – cognitive capacity and freewill*).

- ◆ Mt. 11:27 All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him. (See also: Lk. 10:22)
- ◆ Jn. 14:20-21 On that day you will realize that I am in my Father and you are in me and I in you. Whoever has my commandments and observes them is the one who loves me. And whoever loves me will be loved by my Father, and I will love him and reveal myself to him.
- ◆ Gen. 1:1-2 In the beginning, when **God** (*collective usage*) **created** (*conceived/designed and put together** – *was the source of*) the heavens and the earth, the earth was a formless wasteland, and darkness covered the abyss, while a mighty wind swept over the waters.
 - * Isaiah 45:18 For thus says the LORD,
The creator of the heavens, who is God,
The designer and maker of the earth who established it,
Not creating it to be a waste, but designing it to be lived in:
I am the LORD, and there is no other.
 - * Heb 11:10 for he was looking forward to the city with foundations,
whose architect and maker is God.

3-4.) Then God said, "Let there be light," and there was light. God saw how good the light was. God then separated the light from the darkness. ...

26.) Then **God said: "Let us make man in our image, after our likeness.** Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground."

27.) **God created man in his image;**
in the divine image he created him;
male and female he created them.

28-31.) God blessed them, saying to them: "**Be fertile and multiply**; fill the earth and

subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth." God also said: "See, I give you ... God looked at everything he had made, and he found it very good. Evening came, and morning followed--the sixth day.

The term God, as used in the first chapter of Genesis, is always used in the collective sense. Even when the terms "His" and "I" are used the reference is to the three persons being one (*acting in unity; the perfect Team*).

In verse 26 the reference is to "Our Image". This concept does not change. "His" is here also being used in the collective sense, verse 27. This applies also to the term "I" in verse 29. Note: All three persons of Holy Trinity are divine. It would be erroneous usage to say that only one of the three persons is divine. They are collectively referred to as being one God, our God.

"Deity" (*godness*) refers to the essential nature of a superior or divine being. The concept refers to both the singular and the collective (*army, congress, flock, team, etc.*) terms. All three persons of the Trinity are divine beings but Jesus and the Holy Ghost are not, of and by themselves, properly referred to as being God, but they do have divine natures. All three persons of the Trinity, and only the three persons of the Trinity are due divine worship.

God (*the term is given meaning when existence of another is dependant entirely upon Him; or Them*) the Father, Yahweh, is necessary for all other existence and thus can be referred to as being God in His own right even though He does not preexist His Son or Ruwach. In the Gospels Jesus is presented as of the "Son of God" 26 times. He is referred to as "son of man" in the Gospel of Matthew 29 times. Through Jesus the Godhead is associated with humanity.

John 1:1 In the beginning was the Word,
and the Word was with God,
and the Word was God.

*(The **Word of God** comes from all three persons of
the Holy Trinity as found in Genesis Chapter One.)*

2.) He (*a member of the Trinity now known as Jesus*) was in the beginning with God (*collective*).

3.) All things came to be through him, and without him nothing came to be.
(Jesus is the reason for and necessary for our creation.)

What came to be 4.) through him was life, and this life was the light of the human race;

5.) the light shines in the darkness, and the darkness has not overcome it. ...

14.) And the Word (*of the Trinity*) became flesh (*Jesus*)
and made his dwelling among us, and we saw his glory,
the glory as of the Father's (*Yahweh*) only Son (*Jesus*),
full of grace and truth. ...

18.) No one has ever seen God (*the Father*). The only Son, God, who is at the Father's side, has revealed him . (NAB)

Proper translation found in the Douay-Rheims Version of the Bible:

18.) No man has seen God at any time: the only begotten Son who is in the bosom of the Father, he hath declared him. ...

29-30.) The next day he saw Jesus coming toward him and said, "Behold, the Lamb of God, who takes away the sin of the world. He is the one of whom I said, 'A man is coming after me who ranks ahead of me **because he existed before me.**' (*Jesus in His divine nature is without beginning*) ...

34.) Now I have seen and testified that he is the Son of God."

Col. 1:15 (Pre-eminence of Christ) :

12.) giving thanks to the Father, who has made you fit to share in the inheritance of the holy ones in light. 13.) He (*Yahweh*) delivered us from the power of darkness and transferred us to the kingdom of his beloved Son, 14.) in whom we have redemption, the forgiveness of sins.

15.) He (*Jesus*) is the image (*representative*) of the invisible God, the firstborn of all creation.

16.) For in (*with*) him (*Jesus*) were created (*designed and put together**) all things in heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through him and for him (*Jesus*).

17.) He (*Jesus*) is before all things, and in him all things hold together.

Douay-Rheims: And he is before all, and by (*with*) him all things consist.

18.) He (*Jesus*) is the head of the body, the church.

He is the beginning, the firstborn from the dead,
that in all things he himself might be preeminent.

19.) For in him (*Jesus*) all the fullness was pleased to dwell,

20.) and through him (*Jesus*) to reconcile all things for him,
making peace by the blood of his cross, whether those on earth or those in heaven. ...

26.) the mystery hidden from ages and from generations past.

Apoc. 4:11 "Worthy are you, Lord our God (*Trinity*)

(one harmonious united all powerful entity (the Holy Trinity) thought of as being in a singular perceptible form while at the same time living as an unlimited being with universal existence),

to receive glory and honor and power, for you created (*designed **) all things; because of your will they came to be and were created (*made / produced **)."

Heb. 5:5-6 In the same way, it was not Christ who glorified himself in becoming high priest, but rather the one who said to him:

"You are my son; this day I have begotten you";

just as he says in another place:

"You are a priest forever according to the order of Melchizedek."

7-10.) In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him, declared by God (*the Father*) high priest (*Jesus*) according to the order of Melchizedek.

Hypostatic Union: In Christ one person subsists in two natures, the Divine and the human.
Hypostasis means, literally, that which lies beneath as basis or foundation.

Luke 1:43 Elizabeth greets the Virgin Mary as, "the mother of my Lord."
She does not say, "the mother of my God."

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