

God

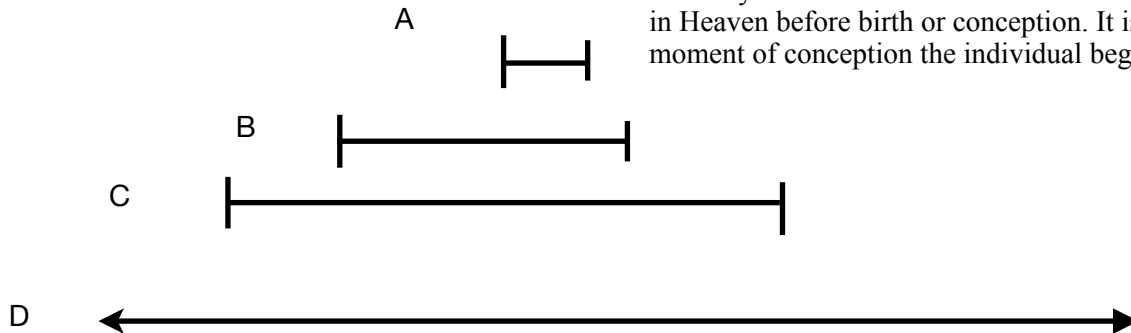
The Godhead In a Past Eternity - Part 1

Introduction

Dwelling as we do in a world of time, space, and matter, our minds cannot comprehend the pre-eternal state. We live on a planet that is our home. We have durations of time and consequently to consider three persons living in the past, in perhaps what feebly one calls an emptiness, is unexplainable. The following lines indicate eternity and earth's duration, divine ordinances duration and my duration, all so transient except eternity. It will be seen that:

- a) "A" indicates my conscious history, I cannot remember when it began and I started to be aware of myself or things but at some point it will end, signified by the upright line.
- b) "B" indicates my actual living history, and whither I take it at conception or at birth it is irrelevant. I began and again at a point of time I will either die or the Lord will come and call me to Himself.
- c) "C" indicates the duration of the earth and universe and even the scientific world acknowledges it had a beginning and it also will have an end.
- d) "D" indicates eternity. A term to indicate the mystery of unmeasurable incomprehensible time. Of course "time" cannot be used of eternity for time had a beginning, "In the beginning God created" (Gen. 1:1). Unfortunately I know of no other words to use. It has been said that the expression, "The everlasting Father" (Isa. 9:6) is better translated, "The Father of eternity", a matter I cannot verify, but if it is so, then the Father was before eternity. I will take it at this time, eternity had no beginning and will have no end.

Contrary to what Mormons teach the individual is not in Heaven before birth or conception. It is only at the moment of conception the individual begins life



The Godhead

When one is privileged to, by the Spirit of God, muse as deeply as the Spirit enables one to go, the individual is left with one of two realizations and decisions:

- a) Since this subject is so far beyond our comprehension, is it just an invention of man to satisfy his longings for peace now and when he dies?
- b) Is it the very truth of God and is a mystery that causes one to bow in wonder and worship?
- c) This decision rests on two things, one literary and the other intelligently. The literary is the Scriptures which one must accept as the literary communication from God, and the other is the rationalization of human observation and intelligence.

Fully believing with all within me the integrity and finality of the Word of God, I accept full heartedly as God's own revelation of Himself to man. In the reading of the scriptures it is observed that the Godhead is presented as three distinct persons, yet one in every aspect. The following is a reference to some of the verses which show the unity of functioning and identicalness of character there is with the three Persons in the Godhead.

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The Similarity and Some of The Functions of The Trinity

Characteristic	Father	Son	Spirit
Equality in Creating	Gen. 1:1	Jn. 1:2	Job 26:13
Equality in Deity	Eph. 4:6	Rom. 5:9	Acts 5:3-4
Equality in Eternality	Psa. 90:2	Mic. 5:2	Heb. 9:14
Equality in Omniscience	Jer. 17:10	Rev. 2:23	1 Cor. 2:11
Equality in Omnipotence	1 Pet. 1:5	2 Cor. 12:9	Rom. 15:13
Equality in Omnipresence	Jer. 23:24 (While it says Lord it is contextually the Father)	Matt. 18:20	Psa. 139:7
Equality in Holiness	Rev. 15:4 (While it says Lord it is contextually the Father)	Acts 3:14	Matt. 1:18
Equality in Truth	Jn. 7:28	Jn. 14:6	1 Jn. 5:7
Equality in Creation of man	Gen. 2:7	Col. 1:16	Job 33:4
Equality in Resurrecting power	Acts 2:24	Jn. 10:18	1 Pet. 3:18

There seems to be no better place than now to quote the wondrous creed of Saint Athanasius.

- 1) The Catholic (universal) faith is this, that we worship one God in Trinity, and the Trinity in unity.
- 2) Neither confusing the persons, nor dividing the substance.
- 3) For there is one person of the Father, another of the Son, another of the Holy Spirit.
- 4) But the Godhead of the Father, of the Son, and of the Holy Ghost is all one, the glory equal, and the majesty co-eternal.
- 5) Such as the Father is, such is the Son, and such the Holy Ghost.
- 6) The Father uncreated, the Son uncreated, the Holy Ghost uncreated.
- 7) The Father infinite, the Son infinite, the Holy Ghost infinite.
- 8) The Father eternal, the Son eternal, the Holy Ghost eternal.
- 9) And yet there are not three eternals, but one eternal.
- 10) Also there are not three uncreated, nor three infinities, but one infinity, and one uncreated.
- 11) So likewise the Father is almighty, the Son almighty, the Holy Ghost almighty.
- 12) And yet there are not three Almighty's, but one almighty.

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- 13) So the Father is God, the Son is God, the Holy Ghost is God.
- 14) And yet there are not three Gods, but one God.
- 15) So the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.
- 16) And yet there are not three Lords, but one Lord.
- 17) We are compelled by Christian verity to confess each person by himself to be both Lord and God.
- 18) We are forbidden to speak of three Gods, or three Lords.
- 19) The Father is made of none, nor created, nor begotten.
- 20) The Son is of the Father alone, not made, nor created, but begotten.
- 21) The Spirit is of the Father and the Son, not made, nor created, nor begotten, but proceeding.
- 22) There is therefore one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.
- 23) In this Trinity there is no before nor after, no greater nor lesser.
- 24) But all three persons are co-eternal, co-together, and co-equal.

The Godhead In Eternity Past

Being human we are automatically localized, yet because of television and the internet we can see things which happened before our birth. We can go further back to see things which happened before our parents birth. Our great-grandparents are just a name in the mists of history. It is so hard for us to visualize life as it was, then how must more difficult is it to grasp the reality of the existence of the Godhead when there was nothing else?

- a) There are two expressions which help us to muse deeper on Divine Persons, the eternal God and the eternality of God. It may seem these are identical but with a little consideration when we speak of the eternal God it is referring to His existence before anything was made, now and forever in the future. However, we ought to ponder also that He is eternally God. That is, He has eternally every attribute which distinguishes Him as Deity.
- b) When we speak of the eternal God, we speak of each member of the Godhead, all being identical and equal never having been created, unchangeable, undiminishing and unfluctuating due to the passing of duration. When speaking about the eternality of God it is His being the personification of every perfection being it wisdom, love, understanding, knowledge, mercy, peace, love, justice, wrath, righteousness, holiness, omniscience, omnipotence, inherent life, immutability, omnipresent, ability to create, ability to move without any assistance or given abilities, never to have anything given by another or having a bestowed freedom, but lives in permanent unfluctuating supremacy and sovereignty, beginning void of external dependency and being self sufficient needing nothing and needing no one for sustenance in any way or degree.

The "What If?"

If God is not eternal in duration and every attribute, then what would the consequences be?

- a) This question leads to more questions than answers such as:
 - i) Was God always perfect or did His attributes develop?
 - ii) Did He at some point become conscious of them, if so:
 1. When did they start to develop?
 2. Were they developed in unison?
 3. What constituted Him as God?
- b) If any attribute began and developed then what is to stop it developing and fading? For instance, if His love began to waver, or His power or righteousness or satisfaction with the work of Christ, what then? If He were developing and waning, could it be that at some point after Calvary He could realize He had forgotten some sins or persons?

- c) If the attribute of unchangeability began to wane, could and would He then become unbalanced in His attributes? Could His mercy give way to harshness or non-consequentialness, could truth give way to mercy or judgment to justice (Psa 89:14)? “Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face”, leniency or hardness, etc. Could deserved punishment give way to license or an undeserved level of punishment? What is to stop holiness becoming licentiousness or entitlement?
- d) God is eternal in every attribute and His perfection causes every attribute to be in perfect balance with every other one. In Him alone:
 - i) “Mercy and truth are met together; righteousness and peace have kissed each other” (Psa. 85:10).
 - ii) “Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face” (Psa. 89:14).

. . . . Rowan Jennings