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The Trinity

2 Cor 13:14 — fellowship (or participation — Phil 2:1) or joint participation of the Holy Spirit — *koinonia* — communion of the Holy Spirit.

God is one in His essential being. In this being there are three persons, but they are not three separate and distinct individuals — only three personal self distinctions within one divine essence.

{Who can understand how He can send His Spirit to the earth when Yahshua is bodily in heaven? A lot of things are totally a mystery. They convey three personalities of the same divine being. Is He actually three persons? Do you talk to three different persons? No, He is one. We'll be like Yahshua in the age to come. God is one but He dwells in different individuals. (That is why we can agree.) He is in heaven right now with a physical body.}

In the Trinity concept of the Godhead, we see John 17:20-23. They are one as we are to be one. How is that to be? Of course, it has to be by the one Spirit. The Father, Son, and Holy Spirit are not three separate, independent, and distinct individuals.

{Will we see three individuals in heaven? No, and all we are ever going to see of God is Yahshua. All the nations are ever going to see of God is us. Is the Holy City a place? Or are we the Holy City? Of course it won't change its nature from what it is now to what it will be then. The connecting tissue between the parts of the body is the Spirit. Isn't the Holy City more than streets of gold? After all, we don't seek after gold now. What we are dealing with here is limitations of language to describe something wonderful. In that day we will be totally preoccupied with representing our Master. Our whole being will focus on God being worshipped.}

Likewise, man himself is one nature, and redeemed natures forms a unity restored to the likeness of God the Creator. We, redeemed man, by the agency of the one Spirit, having been baptized onto one Body, having received the one Spirit of God, are one. (John 17:20,21) Although we are individually members of the Body, we are one by nature of the one Spirit. (1 Cor 12:12,13; Eph 1:13)

{The Godhead won't be in three distinct people but will dwell in Yahshua eternally. (John 14:23) The term "first-born son" does not mean a non-existent state, but it concerns how we relate to Him. He will always be pre-eminent. (Col 1:18) Did He go into death without the Father? Did the Spirit leave Him? Did He know it would actually come to this? Death couldn't hold Him because He had led a sinless life as a man. Did divinity go into death with His humanity?

He obligated Himself in Genesis 15, yet still He is going to have to have a people who have a circumcised heart, and who circumcise their children's hearts. He knew men would respond to His love. Everything else depends on that covenant. He can dwell in billions of human beings without being in division. You know that He is going to have His sons. Someday when they see Ayil they will say they have seen the Father.}

1 Cor 12:14 — The many members are a Body, not separate from one another — verses 15, 20, 27 — just how individual parts of a body are. In the Body of Messiah, as in the Godhead, there is no independence of will, action, movement, or feelings — leading to behavior not becoming to the Head. The members of the Body never act independently or in opposition. (Matt 12:30) We are one essence by nature of the one Spirit in the head, Messiah Yahshua.

Rom 8:14 — speaks of the sons of God. God is one essence — He is not split into three parts — He is one essence in personality and will, as the Body of Messiah is also. We are no

longer alone and independent but a Body. We are members of one Body. God is three in one — the only diversity is like the Body of Messiah, which is not divided in doctrine or expression but in diverse locations and personality and in characteristics, but everyone in all the places are subordinate to the one Head.

There is no dualism, (dichotomy) or denominationalism in God — since Matt 28:19 says we are baptized into the name of one God — nor in the Creation, nor His Body. There is diversity of life (characteristics, personality) — but not of doctrine, no more than in the Godhead. (John 17:21-23) All who believe are one, just as the Father and the Son are one, John 17:20. The diversity among us cannot be denominations but can only be expressed in personality and characteristics. We are distinct in character — in the natural sense of 12 brothers. There is no separation in John 17:23 except for location. And in every place Mal 1:11, 1 Cor 1:2 and 1 Tim 2:8 will be fulfilled.

Matt 28:19 — God is triune. Baptism into the name is a Hebrew form of expression, which Messiah spoke rather than *Greek*. There was no break with the historic Israel of Abraham's faith.

Into

Into — Acts 8:16 — out from the world and into the Body of Messiah. We are baptized into the name of Matt 28:19. We go out from the world and into the Godhead. Never can there be any dualism or dichotomy or denominationalism in the Body of Messiah one is baptized into — by the one Spirit into the one Body into the name of the Father, the Son, and the Holy Spirit. Into indicates coming out of something less desirable or hated — John 12:25,26 — into where the Son is — so as to follow and serve Him. Into = is used as a functional word to indicate entry, introduction — Rom 5:2 — insertion, inclusion, so as to be within; to the inside of. (1 Cor 12:13; Gal 3:27)

1 Cor 12:13 — For by or in one Spirit we were all immersed into one Body and we were all made to drink of one Spirit. Gal 3:27 — as many of you as were baptized into Messiah were clothed with Messiah. Rom 5:2 — Introduction or insert. Introduce means placing a person into a Body already in existence. Immerse is to plunge into something that surrounds or covers, as Gal 3:27. This is no less literal than Messiah's immersion into death — Rom 6:3-5 — or are you ignorant that as many as have been immersed into Messiah have been immersed into His death?

We were buried with Him by the immersion into the death of Him, and as Messiah was raised from the dead, we should no less — not any less literally — walk in newness of life. If we have been planted together in the likeness of His death, certainly we shall also in that of His resurrection — Rom 6:6. It is no less literal a crucifixion than how He was crucified. We were crucified with Him and no less literally a death did we die than He — if we are saved and have been immersed into Him. No less literally are we in His Body where we live and breathe and have our being, and love, than He did all these things. John 13:34 — No less literally do we love one another, as he loved us, or we are not disciples — John 13:35 (Mark 16:16).