

I went by the field of the lazy man, And by the vineyard of the man devoid of understanding; And there it was, all overgrown with thorns; Its surface was covered with nettles; Its stone wall was broken down. When I saw it, I considered it well; I looked on it and received instruction: A little sleep, a little slumber, A little folding of the hands to rest; So shall your poverty come like a prowler, And your need like an armed man.

- Proverbs 24:30-34

The lazy man says, “There is a lion in the road! A fierce lion is in the streets!” As a door turns on its hinges, So does the lazy man on his bed. The lazy man buries his hand in the bowl; It wearies him to bring it back to his mouth. The lazy man is wiser in his own eyes Than seven men who can answer sensibly.

- Proverbs 26:13-16



The Godhead: 1, 2, or 3

A discussion about deity is fascinating and bewildering. To consider the power and glory of the divine excites the imagination. However, the finite human mind has a hard time grasping the infinite qualities of God.

Men have long struggled to explain God. Most have failed. In fact, all but those inspired of God have failed. Thankfully, though, God did inspire some men to reveal His nature to mankind so we do not need to grope for answers. Surprisingly, some still get it wrong—even those who are supposedly familiar with the Bible.

Oneness Theory

The “oneness theory” of the Godhead is mainly found among United Pentecostals. They claim Jesus is the Father, Son, and Holy Spirit. Their assertions are based on such passages as John 10:30, where Jesus said, “I and My Father are one.” If this means the Son and the Father are the same being, the Paul and Apollos were the same man (1 Cor. 3:5-8). Jesus and the Father are one in the sense they are united. Jesus prayed for all believers to be one (Jn. 17:20-23). The Bible tells us Christians in Jerusalem were of “one heart and one soul” (Acts 4:32). Just as believers are individuals, but united in one, so are the Father and Son.

To press the point further, Jesus said, “It is also written in your law that the testimony of two men is true. I am One who bears witness of Myself, and the Father who sent Me bears witness of Me” (Jn. 8:17, 18). Thus, we know there is more than one being in the Godhead, lest we accuse Jesus of ignorance or lies.

The oneness theory is essentially blasphemy because it denies the existence of two members of the Godhead. The Psalmist called one who denies God a fool (Psa. 14:

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Assemblies

Sunday Morning	9:00 a.m.
Sunday Evening	6:00 p.m.
Wednesday	7:30 p.m.

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1). Whether denying part or all of the Godhead, it is sinful.

Twoness Theory

Recently, we learned of a “new” doctrine: there are only two beings in the Godhead. This doctrine was espoused by a sister in Christ. Supposedly, the Father and Son are the only two divine beings, with Jesus being both the Son and Spirit. A passage used to advocate this position is 2 Corinthians 3:17, “Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.” When the context of this verse is considered, it will be noted that Spirit is contrasted to Letter and Lord to Moses (2 Cor. 13:3-16). We could easily, and without perversion, say, “Now Moses is the letter; and where the letter of Moses is, there is bondage.” Notice also the contrast between Moses/veil and Jesus/unveiled (2 Cor. 13:13-16, 18). Sandwiched in this discussion is verse 17—which just puts the main thought in another way.

Further, that Jesus and the Holy Spirit are distinct beings is proved by the Lord when He said, “And I will pray the Father, and He will give you another Helper, that He may abide with you forever—the Spirit of truth...” (Jn. 14:16, 17). Another means another, not the same, but a different, distinct being. If not, language means nothing. Some may object and say verse 18 proves Jesus is the Spirit because He promised to come to them. He came to them through the Spirit, not as the Spirit. Jesus comes to us today through the Word (Jn. 15:4-7).

To deny the existence of one member of the Godhead is blasphemy. The person who does has a warped concept of God just like pagans.

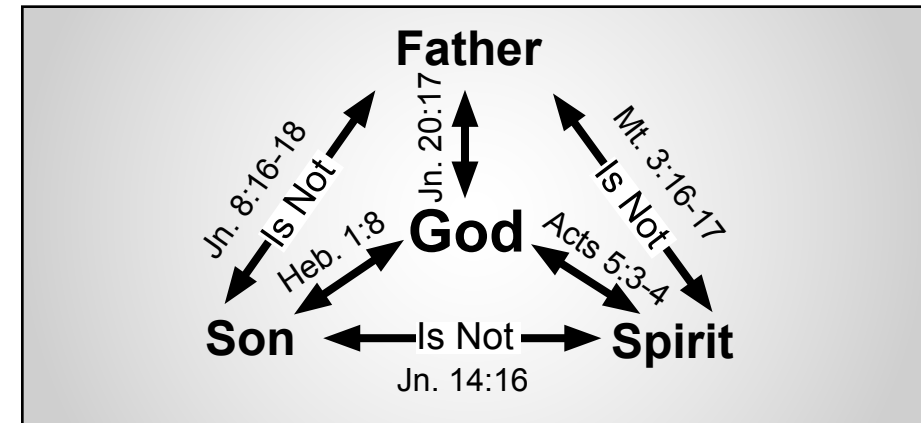
The Godhead

The Bible teaches the concept of the Godhead (Col. 2:9). It refers to the Father, Son, and Holy Spirit (Matt. 28:19, 20; Acts 7:55; 2 Cor. 13:14). Each being in the Godhead shares the one nature of deity, but is distinct from the other two (see chart on next page). This was beautifully illustrated at Jesus’ baptism. Jesus came up from the water, the Spirit descended like a dove, and the Father spoke from heaven (Matt. 3:16, 17). If this does not prove three beings in the Godhead, then it proves deity deceives.

The complaint is made that “Trinity” is not in the Bible; neither is “autonomy” or “leadership” in reference to the church. However, we know each local church is autonomous and is to have leadership in the form of elders (1 Pet. 5:1-2; Acts 20:17, 28). “Universal church” is not in the New Testament, yet we understand it refers to all the redeemed on earth. Certain words may express biblical concepts, but not be found in the Bible. Such words are not wrong, nor does their absence from the sacred text prove they are erroneous. While “Trinity” may not be the best word to describe divine nature, it does express the Bible doctrine of the Godhead.

Let us accept what the Bible says, reject what men concoct, and avoid quibbles about words.

- Steven F. Deaton



Infant Dies, Goes Back To God

Some folks are asking, “If an infant dies, does he return safely to God or is he lost? Can we be sure?” Hebrew 12:9 shows that God is the father of our spirit or soul. God is holy, pure, and free from sin. He creates our soul pure and free from sin. “God hath made man upright” (Eccl. 7:29). An infant cannot inherit sin from its parents (Ezek. 18:20). The Bible does not teach that we inherit Adam’s sin or guilt in any sense or degree. Only sin separates man from God (Isa. 59:1-2), but an infant cannot sin. Sin requires the capacity to know right and wrong, and to choose between them. Infants are pure and free from sin. Therefore, if they die, they are safe in the hands of the loving God who created them pure and free from sin.

- By Ron Halbrook