Diagram #4

UNITY OF THE THREE DIVINE ONENESSES

Distinction ⟵ **Dialectic** ⟶ Oneness
Tension and balance

Monadic monotheism

Denies Trinitarian monotheism

No distinction within unity in God.

No relational dynamic that is invested into created order of mankind.

Arius (250-336) by denying deity of Jesus, could make no real connection of unity between God and man.

Monadic understanding of God in Judaism, Islam, Jehovah's Witnesses

Traditional Western Christianity connected Trinitarian oneness and Christological oneness, but did not follow through to Christian oneness.
• Emphasized essentiality of *homoousion*, but neglected *perichoresis* relationality.
• Failed to understand ontological and operational dynamic of Trinitarian function in the Christian.
• Evangelical humanism has posited humanistic presuppositions that deny the need for a unity of three onenesses. Human potentiality and individualism emphasized.
• Essentially deistic concept of God, who is detached and separated from man, but assists by "infused grace" (Roman Catholic) or "alien righteousness" (Protestant).

Each of the divine onenesses are distinct and unique.
Integral essence of each oneness is non-transferrable.
Distortion and destruction of the onenesses can occur when improper inference or transference is made from one to the other.

Trinitarian	Christological	Christian
Essential unity 3 persons in same being Father, Son, Holy Spirit in "one God"	Hypostatic union 2 natures in 1 individual Deity and humanity in "one Lord"	Adoptive, spiritual union Christ and Christian in "one spirit" union
Three-in-one; Trinity ————————		—— Man is not a "trinity"
Ontological essentiality *homoousion*		—— Christian and Christ not one in essence.
Operational relationality		
Mutual indwelling Jn. 14:10,11; 10:38; 17:21,22		Mutual indwelling II Cor. 5:17; 13:5; Gal. 2:20; Col. 1:27
Co-constitutive ————————		—— Not co-constitutive
Interrelational dynamic		Interrelational dynamic
Essential identity ———	Integrated identity ——	Derived identity
	Son of God essentially ——	"sons of God" adopted (Rom. 8:15; Gal. 4:4-7)
	"I AM..." —————— (Jn. 11:25; 14:6) ——	"partakers of divine nature" (II Pet. 1:4)
	Two natures ————	"two natures"
	Incarnation ———— (John 1:14; Phil. 2:5-8) ——	Manifestation (II Cor. 4:40,11) - not God-man
	Kenosis - "emptied Himself" (Phil. 2:7)	No self-emptying of humanity in *Theosis*
	Temptability, suffering, mortality	Temptability, suffering, mortality
Operational inherency ——	Operational derivation	Operational derivation
	Faith - receptivity of God's activity- Jn 14:10	Faith - receptivity of God's activity-Gal 2:20
Community of Being ————		Community of being - "one Body" - Church

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One Gospel

The three divine onenesses comprise the one "gospel of salvation" (Eph. 1:13) in which all may participate (Phil. 1:5).
In the sequence of the three onenesses we observe the "flow" of God's teleological purpose and action.

Trinitarian oneness

Essential oneness - *homoousion*
Relational oneness - *perichoresis*
God created to include others in relational Trinitarian life, unto His glory (cf. Isa. 43:7).
Man's sin did not deter God's purpose. God is FOR man!

Christological oneness

The Father sent the Son (Jn. 3:16) to become flesh (Jn. 1:14), the God-man. Living in perfect participation of Trinitarian life as a man, He took humanity's death for sin to give them Trinitarian life. By resurrection empowerment the life of the Trinity was made available to all men at Pentecost.

Christian oneness

Joined to the Lord, and "one spirit" with Him (I Cor. 6:17), Christians are "partakers of the divine nature" (II Pet. 1:4). The relational life of the Trinity indwells and functions in Christian people, and collectively in the "one Body" of the Church.

Monistic monotheism

Denies Trinitarian monotheism

Merges the three onenesses in false unity that makes Christological oneness and Christian oneness superfluous and unnecessary.

"Only one Person in the universe"
"God only"
"God is all in all"

Pantheism, Panentheism

Hinduistic, Buddhistic philosophy

Inherency, intrinsicality of God in all leads to determinism and universalism.

Tends to make direct equivalences between the distinctions, playing semantic games.

Eastern Church tended to push unity of three onenesses to deification or divinization of man.

Some Western mystics also tended to monistic supernaturalization of man.

Seen in Christian Science, New Age.