

THE TRINITY OF BEING - THOUGHT, WORD, AND ACT

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UB 0:11.1: *When the combined THOUGHT of the UNIVERSAL FATHER and the ETERNAL SON, functioning in the GOD OF ACTION, constituted the creation of the divine and central universe, the FATHER followed the EXPRESSION of his THOUGHT into the WORD of his SON and the act of their CONJOINT EXECUTIVE by differentiating his Havona presence from the potentials of infinity.*

UB 8:0.1: *BACK in eternity, when the UNIVERSAL FATHER'S "FIRST" INFINITE AND ABSOLUTE THOUGHT finds in the ETERNAL SON such a perfect and ADEQUATE WORD FOR ITS DIVINE EXPRESSION, there ensues the supreme desire of both the THOUGHT-GOD and the WORD-GOD FOR A UNIVERSAL AND INFINITE AGENT OF MUTUAL EXPRESSION AND COMBINED ACTION.*

UB 8:3.1: *As THE ETERNAL SON IS THE WORD EXPRESSION OF THE "FIRST" ABSOLUTE AND INFINITE THOUGHT OF THE UNIVERSAL FATHER, so THE CONJOINT ACTOR IS THE PERFECT EXECUTION OF THE "FIRST" COMPLETED CREATIVE CONCEPT OR PLAN FOR COMBINED ACTION BY THE FATHER-SON PERSONALITY PARTNERSHIP OF ABSOLUTE THOUGHT-WORD UNION.*

UB 8:4.1: *Paralleling the physical universe wherein Paradise gravity holds all things together is the spiritual universe wherein THE WORD OF THE SON interprets THE THOUGHT OF GOD and, when "made flesh," demonstrates the loving mercy of the combined nature of the associated Creators.... And ALL THE SPIRIT OFFSPRING OF THE CONJOINT ACTOR PARTAKE OF THIS DESIRE TO MINISTER, THIS DIVINE URGE TO SERVICE.*

UB 9:1.3 *The CONJOINT ACTOR is the CORRELATOR OF ALL ACTUAL REALITY; he is the DEITY REPOSITORY OF THE FATHER'S THOUGHT AND THE SON'S WORD AND IN ACTION IS ETERNALLY REGARDFUL OF THE MATERIAL ABSOLUTENESS OF THE CENTRAL ISLE.*

UB 118:5.3: *CREATOR CONSCIOUSNESS proceeds from the THOUGHT-VALUE, through the WORD-MEANING, to the FACT OF ACTION.*

UB 131:5.5: *"This religion of the Wise One cleanses the believer from every evil thought and sinful deed. I bow before the God of heaven in repentance*

if I have offended in **THOUGHT**, **WORD**, or **ACT**—intentionally or unintentionally—and I offer prayers for mercy and praise for forgiveness.”

Isaiah 55:8: “*For My **THOUGHTS** are not your **THOUGHTS**, nor are your ways my ways,” declares the Lord.*

Amos 4:13: “*For behold, he who forms mountains and creates the wind and declares to man what are his **THOUGHTS**, He who makes dawn into darkness and treads on the high places of the earth, the Lord God of hosts is his name.”*

Micah 4:12: “*But they do not know the **THOUGHTS** of the Lord, and they do not understand his purpose; for he has gathered them like sheaves to the threshing floor.”*

Psalm 139:17: “*How precious also are your **THOUGHTS** to me, O God! How vast is the sum of them!”*

By starting out his gospel stating, “In the beginning was the **WORD**, and the **WORD** was with God, and the **WORD** was God,” John is introducing Jesus with a word or a term that both his Jewish and Gentile readers would have been familiar with. The Greek word translated “**WORD**” in this passage is **LOGOS**, and it was common in both Greek philosophy and Jewish thought of that day. For example, in the Old Testament the “**WORD**” of God is often personified as an instrument for the execution of God’s will ([Psalm 33:6; 107:20; 119:89; 147:15-18](#)). So, for his Jewish readers, by introducing Jesus as the “**WORD**,” John is in a sense pointing them back to the Old Testament where the **LOGOS** or “**WORD**” of God is associated with the personification of God’s revelation. And in Greek philosophy, the term **LOGOS** was used to describe the intermediate agency by which God created material things and communicated with them. In the Greek worldview, the **LOGOS** was **THOUGHT** of as a bridge between the transcendent God and the material universe. Therefore, for his Greek readers the use of the term **LOGOS** would have likely brought forth the idea of a mediating principle between God and the world.

Christ was not simply a personification of God’s revelation as the Jews thought, but was indeed God’s perfect revelation of himself in the flesh, so much so that John would record Jesus’ own words to Philip: “Jesus said unto him, ‘Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, “Show us the Father”?’” ([John 14:9](#)). By using the term **LOGOS** or “**WORD**” in [John 1:1](#), John is amplifying and applying a concept with which his audience was familiar and using that to introduce his readers to the true **LOGOS** of God in Jesus Christ, the Living **WORD** of God, fully God and yet fully man, who came to reveal God to man and redeem all who believe in him from their sin.

In verse 2, John notes, “He was in the beginning with God.” In addition to being God, John calls this **WORD** eternal.” In verse 3, we read, “All things were made through him,

and without him was not any thing made that was made." Jesus, the **WORD**, is presented as Creator of all things." In verse 4, Jesus is noted as the source of life: "In him was life, and the life was the light of men." In Greek culture and philosophy, the "**WORD**" or **LOGOS** (the Greek word translated "**WORD**") referred to the bridge between the transcendent and material universe. John used this concept of **LOGOS** or "**WORD**" as a divine reference to introduce Jesus as divine.

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

John 1:14: "And the WORD became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth."

John concludes in verses 1:17-18 with the comment that no one has seen God, but that God was revealed visibly through Jesus. John's Gospel presents Jesus from the start as God, Creator, giver of Life, who came to earth to live among humanity. In response, readers are called to believe in Jesus as God's Son. John noted this as the purpose of his Gospel, stating, "Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (**John 20:30-31**).

The prologue of John's gospel is an important work within the New Testament because it provides perhaps the clearest statement of Jesus' identity in spiritual terms. Essentially, John's prologue states Jesus is and always has been God, but it also seeks to explain, to a certain extent, the nature of Jesus' existence and his role within the Godhead.

John explains that the **WORD** (Jesus) was "with" God and "was" God. This statement yields two important conclusions regarding Jesus and the Trinity: Jesus is God and existed from the beginning as God, yet Jesus' existence is somehow distinct from God the Father. Jesus was "with" God and "was" God at the same time. This is the mystery of the Trinity: all three Persons in the Godhead are One God and yet all are distinct from one another.

Secondly, we know that the third member of the Trinity, the Holy Spirit, is likewise spirit only and therefore invisible (**John 3:6-8**). He can only be known by observing His work in the Creation, Jesus says in John 3. Therefore, Jesus is the only member of the Godhead Who takes on physical form, and for that reason, He is the member of the Godhead responsible for creating all things physical. As John said in chapter 1, all things were made by and through Jesus. Paul echoes the same thing in **Col 1:15-17**.

Genesis 1:1,2 *In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the **SPIRIT OF GOD** was hovering over the waters.*