

## THE GODHEAD THREE #2

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#### I. INTRODUCTION

1. The N.T. speaks of the “Godhead” in three different passages.
  - a. Ac.17:29: “For as much then as we are the offspring of God (Theos), we ought not to think that the Godhead (Divine, Theios, thi’-os) is like unto gold, or silver, or stone, graven by art or man’s device,” KJV.
    - (1) Lit. translation: “...we ought not to think that which is divine to be like...”
    - (2) From THEIOS, divine, an adjective, but used as a noun in Ac..17:29 with the definite article, to denote “the Godhead,” the Deity [i.e., the one true God]. – W.E. Vine, I, 328.
  - b. Rom.1:20, “...even his eternal power and Godhead...” THEIOTES -- thi-ot’ace – divinity, is derived from THEIOS, divine nature.
  - c. Col.2:9, “...all the fullness of the Godhead...” – THEOTES – theh-ot’-ace – deity, i.e., the state of being God, Godhead.” – Vine, I, 328.
2. When the N.T. speaks of “the Godhead” is speaks of the state of being God or Deity, of which there is One.
3. Yet in this study we speak of “The Godhead Three” because we are affirming a plurality of beings in the Godhead; in fact, three beings or persons in the Godhead, the One Deity.
4. By three persons we mean three beings, three existing individuals of whom one is the Father, another is the Son, a third is the Holy Spirit.
5. The issue is **NOT**:
  - a. That there are three Gods, or a plurality of Gods.
  - b. That there are three **human** beings in the Godhead.
6. The issue **IS** that “There are three existing individuals in one deity.”

#### II. DISCUSSION

##### A. **BIBLICAL PROOF THAT DEITY IS ASCRIBED TO EACH OF THE THREE PERSONS IN THE GODHEAD.**

1. The Father is said to be God or deity, Jno.6:27; 20:17; 3:16.
2. The Bible affirms that Jesus Christ, the Son, is God or deity, Heb.1:8; Jno.1:1-3,14; Tit.2:13.
3. The Bible affirms that the Holy Spirit is God or deity, Ac.5:3,4; Mt.12:28; Cf. Lk.11:20.
4. The adjective **HOLY** is applied to each of the three persons in the Godhead.
  - a. Jno.17:11, "...Holy Father, keep through thine own name those whom thou hast given me..."
  - b. Ac.4:30, "...and that signs and wonders may be done by the name of thy holy child Jesus."
  - c. Ac.5:3,4, "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost...?"

**B. BIBLICAL PROOF THAT THESE THREE WHO ARE SAID TO BE GOD, OR DEITY, OR THE THREE PERSONS MAKING UP THE GODHEAD, ARE INDEED DISTINCT ONE FROM THE OTHER – THREE SEPARATE PERSONS.**

1. First of all, the three are often mentioned **together** as three separate beings.
  - a. In Jno.15:26 all three are mentioned **together** as three separate beings.
  - b. Also in Jno.14:26.
  - c. Also in Jno.14:16,17.
  - d. Again in Ac.10:38.
  - e. And again in 2Cor.13:14.
2. Furthermore, the Bible not only affirms that each of the three is God or deity, but that each one is distinct one from the other.
  - a. For though the Father is God (Jno.6:27), he is not the Son, who is God (Heb.1:8); for 1Pet.1:3 says, "Blessed by the God and Father of our Lord Jesus Christ...". Cf. Jno.8:16.
    - (1) The very definition of the terms "Father" and "Son" demand a plurality of beings.
  - b. For though the Son is God (Heb.1:8; Jno.1:1-3), he is not the Holy Spirit, who is also God (Ac.5:3,4); for Ac.10:38 says that "God anointed Jesus of Nazareth with the Holy Ghost..". Cf. Jno.15:26.
    - (1) This demands two separate beings.

- c. For though the Holy Spirit is God (Ac.5:3,4), he is not the Father who is God (Jno.6:27; for Jno.14:16,17 says the Father will send the Holy Spirit. Cf. Jno.15:26.
  - d. Therefore, the Father is neither the Son nor the Holy Spirit; the Son is neither the Father nor the Holy Spirit; and the Holy Spirit is neither the Son nor the Father; each is distinct one from the other as the three persons of the Godhead, the deity, the One true God, the state of being God.
3. See Chart on Father, Son, and Holy Spirit being Deity. Page #3a.

**C. FURTHER PROOF OF THE PROPOSITION BY MEANS OF TEN ARGUMENTS SHOWING THE ABSURDITY OF ARGUING THAT THE FATHER, THE SON, AND THE HOLY SPIRIT ARE ALL ONE AND THE SAME PERSON, OR JUST THREE SEPARATE MANIFESTATIONS OF THE SAME PERSON, AS THE ONENESS HOLINESS PEOPLE CONTEND.**

- 1. Mt.1:18-20.
  - a. This passage affirms that Jesus, the son she was to bring forth, who shall save his people from their sins, was conceived of the Holy Spirit.
  - b. If Jesus and the Holy Spirit are one and the same person, then he conceived himself.
  - c. How absurd can a position be to contend the two are one and the same person?
  - d. How absurd for the Holy Spirit inspired inerrant word of God to use such linguistic expressions such a position would suggest?
- 2. Lk.1:32.
  - a. This passage declares that the Most High, or God, the Father, promised to give unto the Son the throne of his father David.
  - b. If, therefore, God, the Father, and Jesus, the Son, are one and the same person, then Jesus had promised himself to give the throne to himself.
  - c. Think again! If it is true as the Oneness Pentecostals say that they are all the same person it would have been needless for him to promise to give it to himself, or to have given the throne to himself, for he would have already possessed it!
  - d. The very height of absurdity, don't you think?!
- 3. Jno.12:49.

- a. This passage says God, the Father, both sent him and commanded what he should say.
  - b. If the Father and the Son are one and the same person, then Jesus sent himself!
  - c. It also would have him saying, “I don’t say what I want to say, nor what I commanded myself to say.”
4. Mt.26:39.
- a. This passage says that Jesus prayed to the Father saying:
    - (1) “O my Father, if it possible, let this cup pass from me...” – a figurative use of the word cup (see 20:22); that is, the agony through which he is presently going. Cf. Lk.22:40-44.
    - (2) “...nevertheless not as I will, but as thou wilt.”
  - b. If the Father and the Son are one and the same person, the following absurdities would have to be true:
    - (1) First, Jesus “went a little farther, and fell on his own face, and prayed” to himself!
    - (2) As he prayed to himself, he told himself that he did not want to do what he had wanted himself to do!
    - (3) But, after all, that he did want to do what he wanted himself to do if it was his will!
5. Mk.13:32.
- a. In this passage Jesus, speaking of the time when “heaven and earth shall pass away” (V.31), says that no man, no angel, and neither he as the Son knows when “that day and hour” will be; that only the Father knows when it will be.
  - b. Again, if the Father and the Son are one and the same person, Jesus is here saying he actually did know something which he did not know!
  - c. Is that absurd or not?!
6. Jno.14:28.
- a. In this passage Jesus says:
    - (1) “...I go unto the Father...”
    - (2) “...for my Father is greater than I.”
  - b. If the Father and the Son are one and the same person, then Jesus is here making the absurd statement that he was going to himself because he was greater than himself!
7. Lk.23:46.

- a. This passage declares that Jesus while on the cross and just before he died there, and when he “had cried with a loud voice,” said, “Father, into thy hands I commend my spirit.”
  - b. Once more, if the Father and the Son are one and the same person, just two different manifestations of the same person, we have Jesus uttering a ridiculous absurdity by saying, I command myself, my spirit, into the hands of myself!
8. Jno.6:38.
- a. This passage reveals that Jesus claimed to have come down from heaven, “not to do my own will, but the will of him that sent me.”
  - b. If the Father and the Son are one and the same person, simply two different manifestations of the same person, as the Oneness Pentecostals claim, then Jesus is here saying, I did not come to do my own will; I just came to do mine own will!
9. 1Cor.15:24-29, this passage tells us:
- a. The Son is going to deliver the kingdom to the Father.
  - b. That He (the Father) hath put all things in subjection under his (Jesus’) feet.
  - c. The Father who put all things under Jesus’ feet was excepted, in that he (the Father) was not put under his (Jesus’) feet.
  - d. That after all things have been subdued by him (that is, by Jesus), then shall the Son also himself be subject unto him (the Father) that put all things under him (Jesus).
  - e. That this was done “that God may be all I all.”
  - f. Consider the absurdities here if the Father and the Son are one and the same person. For Paul is here saying:
    - (1) Jesus was going to deliver up the kingdom to himself.
    - (2) That Jesus put all things in subjection under his own feet;
    - (3) That when Jesus did this he excepted or excluded himself so that he hath not control over himself.
    - (4) That when he hath subjected all things to himself, he will then control himself.
    - (5) He is going to do all of this that he may be all in all.
  - g. You talk about absurd! It can’t get more so!!
10. Heb.9:24.
- a. This passage teaches that:

itself

- (1) Jesus Christ, the Son of God, has entered into heaven
  - (2) Jesus entered heaven itself to appear in the presence of God, the Father, for us.
- b. If the Father and the Son are one and the same person or being, then Jesus left the earth to appear in his own presence, which is unnecessary if he and the Father are one and the same person, for he would have already been in his own presence.

**D. THE FACT THAT JESUS CHRIST IS THE ONE MEDIATOR BETWEEN GOD AND MEN WHO MAKES INTERCESSION FOR MEN PROVES THERE IS MORE THAN ONE PERSON IN THE GODHEAD.**

1. First we take note of the fact that there is one God, one humanity, and one mediator between God and men.
  - a. 1Tim.2:5 says, “For there is one God,” and then identifies “the man Christ Jesus” as the “one mediator between God and men.”
  - b. Many passages affirm there is one God, not more than one, Deut. 6:4; 4:35,39; Isa.44:6,24; 55:18; Mal.2:10; 1Kgs.8:60; Mk.12:29; Jno.10:30; 1Cor.8:4; Jas.2:19.
  - c. The Bible also affirms there is *one humanity*, Ac.17:26. Cf. Heb. 2:11-14.
    - (1) There is one humanity – but one humanity.
    - (2) Yet, there is more than one person, more than one being, more than one individual in humanity.
  - d. The Bible is just as emphatic on there being one humanity as it is about there being one God.
    - (1) Yet, in one humanity there is more than one person, or more than one being making up humanity – but still one humanity!
    - (2) This is also true regarding there being one God or one deity.
    - (3) Though the Bible teaches there is one God or one deity; it also teaches there is more than one being or person in deity.
    - (4) Note this: If because the Bible ascribes deity or Godhead to Jesus makes him all there is to deity, why

would not the fact that the Bible also ascribes humanity to Jesus prove that he was all there was to humanity?

2. Secondly, fully understanding the term mediator and the function of Jesus Christ as the one mediator between God and men proves more than one person in the Godhead.
  - a. A mediator is “one who intervenes between two, either in order to make or restore peace and friendship, or for ratifying a covenant.” – Thayer, 401.
    - (1) Thayer also said with reference to a mediator, “every mediator, that is, whoever acts as a mediator does not belong to one party but to two or more.”
  - b. According to the Bible Jesus is fully qualified to be the one mediator between God and men because he **belongs** to both parties by nature – to both God and man.
    - (1) The Bible affirms that he is divine; that he is God, or deity, Jno.1:1,2; Heb.1:8.
    - (2) The Bible also affirms that he is man, or human, 1Tim.2:5; Heb.2:11-18; 4:15; 7:24.
    - (3) As God in the flesh (Mt.1:23; 1Jno.4:2,3), as both deity and humanity, he was and is fully qualified to be the “one mediator between God and men,” because thereby he sustained a vital relationship to both parties – both God and men.
  - c. Remember, Gal.3:20 says, “Now a mediator is not a mediator of one;” that is, “not of one party.”
    - (1) A mediator is one who interposes between two parties.
    - (2) 1Tim.2:5 affirms that “the man Christ Jesus” is the “one mediator between God and men.”
    - (3) Thayer, 401, says, “every mediator, that is, whosoever acts as a mediator does not belong to one party but to two or more.”
  - d. Therefore, the Mediator-ship of Jesus Christ not only affirms his humanity but also his deity, which in turn proves more than one person in the Godhead. For he could not have been the one mediator between God and men without being both human and divine.
  - e. And the fact that he as the Son of God acts or functions as the one mediator *between two other parties* – God, the Father,

and men – proves that God, the Father, and God, the Son, are two separate persons.

(1) No one person can act for and on behalf of two separate parties without being himself separate and distinct from the two parties he represents – in this case, God, the Father, and man.

### **III. SUMMARY AND CONCLUSION**

1. We do not deny, and have not denied, there is but one God, one deity, the one Godhead.
2. We do not believe in nor do we teach there are three Gods, nor is that the logical consequence of the doctrine we teach.
3. We believe and have affirmed that the Father is said to be God or deity; that Jesus Christ, the Son, is said to be God or deity; that the Holy Spirit is said to be God or deity; that these three who are said to be deity are distinct one from the other, as the three separate persons of the one deity or the Godhead.
4. This is what we mean by the expression “The Godhead Three” – three persons in God or in one deity.
5. We have cited Biblical proof that shows the absolute absurdity of arguing that the Father, the Son, and the Holy Spirit are all one and the same person, or just three different manifestations of the same person, as the Oneness Holiness people contend.
6. To occupy and argue the position of the Oneness Holiness people makes the Bible a book of foolish double talk and a book of contradictions as well as a book of impossible absurdities in linguistic expressions!