

THE GODHEAD THREE
Ac.17:29; Gen.1:26,27
Ed Dye

I. INTRODUCTION

1. Though denied by some Holiness groups, Unitarians, the religion of Islam, et al, the Bible clearly teaches there are three separate persons who make up the Godhead, the one Deity, the one divine essence.
2. Some claim that Jesus alone constitutes the Godhead; Islam denies that Jesus Christ is deity, that he is the Son of God, and affirms that Allah is God and beside him there is no other – that he has no Son.
3. In this lesson we shall examine some of what the Bible says about the Godhead.
4. When we speak of the Godhead three we do not have reference to three separate Gods, but to one God or one Deity or one divine essence made up of three persons known as the Father, the Son, and the Holy Spirit.

II. DISCUSSION

A. THE TERM GODHEAD IS MENTIONED THREE TIMES IN THE KJV OF THE BIBLE.

1. Ac.17:29.
2. Rom.1:20.
3. Col.2:9.

B. THE BIBLE OFTEN MENTIONS THREE SEPARATE PERSONS TOGETHER AS MEMBERS OF THE GODHEAD – THE ONE DEITY.

1. Mt.3:16,17; Jno.1:32-34.
2. Mt.28:18,19.
3. Jno.14:16,17,26.
4. Jno.15:26.
5. Ac.10:38.
6. 2Cor.13:14.
7. Eph.2:13-18.
9. In theology “persons” is “a term applied to each of the three beings in the Godhead”. Person is defined as “an individuality, a self-conscious

rational being; an existing individuality.” Thus there are three existing individuals in the Godhead, the one Deity.

C. THE SCRIPTURES ASCRIBE DEITY TO EACH ONE OF THE THREE PERSONS IN THE GODHEAD.

1. The Father is said to be God, or Deity, Jno.3:16-18; 6:27; 8:41; Rom.1:7; 15:6; 2Co.r.1:3; et al.
2. Jesus Christ, the Son, is said to be God, or Deity, Mt.1:23; Jno.1:1,2,14,18; Jno.10:30-33; Heb.1:8; Phil.2:5,6; Jno.17:5; 1Jno.1:1,2
3. The Holy Spirit is said to be God, or Deity, Ac.5:3,4; Heb.9:14.
4. The adjective holy is applied to each of the three person of the Godhead: God, the Father, is said to be holy, Jno.17:11; God, the Son, is said to be holy, Ac.4:27,30; God, the Holy Spirit, is said to be holy, Ac.5:3.
5. Yet, the Bible plainly teaches that God is one, and that there is only one God, Deut.6:4; 4:35,39; 32:39; 1Kgs.8:60; Isa.43:11; 44:6; Mal.2:10; Mk.2:10; 12:29; 1Cor.8:4,6; Jas.2:19.
 - a. These passages are not speaking about the number of persons in the Godhead, but about the fact that there is but one Deity, one Godhead, one divine essence, and that the gods of the heathen nations, those worshipped by the idolaters, are false, non-existent Deut.4:28; 32:12,21; Isa.42:17; 44:9-20 (Deut.28:36,64; 1Sam.26:19; Jer.16:13; Ac.7:37-42); 1Cor.8:5,6.
 - b. Even as there is one mankind or one humanity (Ac.17:26), but billions of persons or individuals which constitute that one humanity; so there is one God or one Deity or one divine essence made up of three distinct personalities: the Father, the Son, and the Holy Spirit.
6. The Father is deity but the Father is not the Son who is also deity.
7. The Father and the Son are deity but they are not the Holy Spirit who is also deity.
8. Each one is deity, but each one is not the other. All three constitute the one Godhead, the one deity, the one divine essence – the Godhead three. But they are not three separate Gods!

D. IF THERE IS ONLY ONE PERSON IN THE GODHEAD, THE ONE DEITY, OR THE ONE DIVINE ESSENCE, THEN:--

1. Why is the word “both,” which means “the two” or more than one, used with reference to the Father and the Son, Jesus Christ? 2Jno.9. Cf. Eph.2:14,16,18; Rev.19:20.
2. How do we explain the words “thou” and “me” used in Heb.10:5 to refer to the Father and the Son? (See Psa.40:5-8) Or the words “thou” and “thee” in Ac.13:33 (Psa.2:7)?
3. Why did the Holy Spirit employ the words “us” and “our” in Gen.1:26? Cf. Gen.11:6,7; See Jno.1:1-3,14; Col.1:16.
4. Why is Jesus said to be, and/or how can Jesus be the mediator between God and man as is affirmed of him in 1Tim.2:5?
 - a. If there is only one person in the Godhead, then Jesus would have to be the mediator between himself and himself if he is a mediator at all!
 - b. 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.
 - c. Furthermore, “every mediator, that is, whoever acts as a mediator does not belong to one party but to two or more,” Thayer, 401. See Gal.3:19,20; that is “of one party”
 - d. A mediator is literally “a go between.”
5. Why is Jesus said to be, and/or how can Jesus be, our advocate (intercessor) with the Father as is affirmed of him in 1Jno.2:1?
 - a. Advocate (PARAKLETOS) literally means “called to one’s side, i.e., to one’s aid...It was used in a court of justice to denote a legal assistant, counsel for the defense, an advocate; then, generally, one who pleads another’s cause, an intercessor, advocate, as in 1Jno.2:1, of the Lord Jesus,” Vine, II, 208.
 - b. How can Jesus be this with the Father for us if there is only one person in the Godhead?
 - c. The word “with” here as in Jno.1:1, demands there be more than one person involved on our behalf!
6. How do we explain the word “and” in such passages as Mt.28:19 and 2Cor.13:14 which is there used to connect together the Father, the Son, and the Holy Spirit?
 - a. “And” tells us there is more than one person in the Godhead, the one deity, the one divine essence.
 - b. Every school boy knows the significance of the word “and” when used in a sentence or in an equation, as in 2 and 2 equal 4, or Jack and Jill went up the hill, etc.

7. Why is the word “another” used in Jno.14:16,26. Obviously, the word “another” indicates more than one person.
8. Why is the word “send” or “sent” so often used in connection with the Father, the Son and the Holy Spirit? Jno.15:26; 16:7; Mt.10:40; Jno.5:23,24,30,36,37; 6:33-40,44; 12:49,50; et al.
9. How could the Father have “anointed” Jesus with the Holy Spirit as in Ac.10:38. Cf. Jno.3:16,17; Mt.12:28; Lk.4:1,18,19; See Isa.11:1,2; 42:1; 61:1.

E. UNDERSTANDING HOW THE WORD “ONE” IS OFTEN USED IN BOTH TESTAMENTS ENABLES US TO UNDERSTAND HOW THERE IS “ONE GOD,” OR ONE DEITY, OR ONE DIVINE ESSENCE, CALLED THE GODHEAD IN THE N.T., COMPOSED OF THREE PERSONS.

1. Husband and wife in a divinely recognized marriage relationship, though two in number, are said to be “one,” Gen.2:24; Mt.19:5.
 - a. The Jno.10:30 statement, “I and my Father are one,” makes Jesus Christ one person, no more than the Gen.2:24 statement makes the husband and wife one person!
2. In Gen.11:6 the people of the whole earth are said to be “one.”
 - a. Obviously, the people of the whole earth were not one person, but many persons making up the population of the whole earth.
 - b. Yet, they are said to be “one.”
 - c. Furthermore, in V.7, the Lord said, “Let US go down, and there confound THEIR language, that THEY may not understand ONE ANOTHER’S speech.”
 - d. Then in V.8, says, “So the Lord scattered THEM abroad from thence upon the face of all the earth: and THEY left off to build the city.”
 - e. Observe the words “US”, “THEIR”, “ONE ANOTHER”, “THEM”, and “THEY”.
 - (1) Plural personal pronouns require plural persons, both in V.7 and V.8, whether in reference to the Godhead or to the people of the whole earth.
 - (2) If one Lord requires one person, then one people also requires one person!
 - (3) See again the absurdity of the “oneness holiness” position!

3. The two dreams of Pharaoh of Gen.41:1 and 41:5, where he “dreamed” (V.1) and then “dreamed the second time” (V.5), are said to be “one” (V.25).
 - a. Though Pharaoh had two dreams Joseph said, “The dream of Pharaoh is one.”
 - b. In what sense were Pharaoh’s two dreams one?
 - c. V.26 reveals they were one in interpretation and meaning.

4. In 2Sam.2:25 children, plural, are said to be “one troop” in the case of Benjamin’s children gathering themselves together after Abner.
 - a. One God as used in both Testaments demands one person no more than one troop demands one person.

5. Both Jews and Gentiles, many different people making up two different nationalities or nations of people, are said to be “one” in Gal.3:28; Eph.2:14.
 - a. When Jew and Gentile were made “one,” did they become one person?

6. In 1Cor.3:8 the planter and the waterer are said to be “one”.
 - a. According to 1Cor.3:6 Paul was the planter and Apollos was the waterer.
 - b. There is no way Paul was Apollos or Apollos was Paul. They were two different persons. Yet they were one.

7. Just as there is one humanity (Ac.17:26) comprising some 6 to 7 billion people on this earth, there are multiple persons – three in number – the Father, the Son, and the Holy Spirit – making up the one deity, the one divine essence, the Godhead three.

III. CONCLUSION

In this study of the Godhead three we have noted in proof of our proposition:--

1. That the term Godhead is mentioned three times in the KJV, Ac.17:29; Rom.1:20; Col.2:9.

2. That the Bible often mentions three separate persons together as members of the Godhead, the one deity, the one divine essence.

3. That the Scriptures ascribe deity to each one of the three persons in the Godhead.
4. We have raised the question: If there is only one person in the Godhead, why are such words as “both,” “thou”, and “me”; “us” and “our”; “advocate”; “and”; “another”; “send” and “sent”; and the word “anointed” are used with reference to and connecting the Father, the Son and the Holy Spirit as three separate persons?
5. Finally, we have considered how the word “one” and the idea of “one” is often used in the Bible to show that “one” can and often does include a plurality of person, including that of “one God,” “one Lord,” “the Godhead,” the one deity, the one divine essence.