

# The Godhead

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This is a subject that has been debated back and forth since before the Council of Nicaea held in 325 AD. It has been called the Arian controversy. Arius maintained that (Jesus) was God's son and a creation of God the Father. Then God turned the creation over to His son. God's son did not go by the name of Jesus at this point in time; He was given the name Jesus at his birth of Mary. God's Son has his own free will which he submits to his Father, he never claimed to be equal with God the Father. Arius quoted the following verses to prove his point, John 14:18 "my Father is greater than I" Also Col.1:15 "the first born of every creature." Arius and his supporters were deposed and exiled to Illyricum so that their influence would be crushed. The Nicaea council left open the question of the divinity of the spirit. It was later that the Cappadocian's insisted that the three were equal and in unity. Hence we have the Trinitarian doctrine.

There are three views of the Godhead that are taught, two that are main stream beliefs. Let's look at these three. Trinitarians believe there are three individuals, yet at the same time they are one. Let's explore this believe further.

## Trinity

This belief consists of three individuals, The Father, The Son, and the Holy Spirit. They are three yet one. Matt. 28:19 says "Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son, and of the Holy Ghost". These were Jesus' own words. Powerful words. I John 5:7-8 "for there are three that bear record ***[in heaven the Father, the Word, and the Holy Ghost and these three are one. (8) And there are three that bear witness in earth]*** the spirit and the water and the blood and these three agree in one. However the words in [brackets] are not found in the best manuscripts like the Sinatic and Vatican and are generally considered spurious. Other scriptures used or implied are 2Cor.13:14 and 1Peter 1:2. It is thought that we mere mortals cannot fully understand the trinity.

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Since these three are really one, then they only have one will, are only made up of one spirit, and are essentially three beings in one. Confusing, absolutely. There are problems with this line of thought. If God the Father is a separate individual than the Holy Spirit and the Holy Spirit is a distinct being then what do we do with Matt. 1:18 which says “(Mary) she was found with a child of the Holy Ghost.” If the Holy Ghost is a person then Jesus is not the Son of God, but the son of the Holy Ghost. You can see what this line of thought can lead to. Now let’s look at the oneness point of view.

## Oneness

The oneness doctrine has been based on the belief that there is only One God. Deut. 6:4 “Hear, O Israel; the Lord God is one Lord.” Jesus quoted this in Mark 12:29, again powerful words. Jesus also said in John 10:30 “I and my Father are one.” Also in John 14:9 Jesus told Phillip that “he that hath seen me hath seen the Father.” Therefore they are just one so they only have one spirit, one will, and one body. In Acts 2:38 Peter says to be baptized in the name of Jesus. Sound reasonable? Then what do we do with John 17:11 where Jesus prays to the Father “that they may be one as we are”. Does Jesus want the disciples to be one person, one individual? Of course not and who was he praying to himself. If so there was no need to pray, if he wanted them one he could do it himself right then and there. Also as a child once asked in our Sunday school, who was running everything while Jesus was in Mary’s belly? That was a good question to ask. Out of the mouth of babes comes good sense. If Jesus and God are one then why did Jesus pray in the garden “not my will but thine”, looks like there are **two wills** there? Jesus also in John 8: 17-18 “that the testimony of two men are true. I am one and the Father that sent me beareth witness of me.” For that to be true there **must be TWO**. There must be another answer and there is! Let’s look at the number two, right in the middle of one and three.

## Two in the Godhead or Arianism

We see in Gen.1:26 that it says “let **US** make man in our image”. So there must have been at least two in the creation process. We also see in Gen. 3:8 “the

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voice of the Lord God walking in the garden.” Let’s compare that to John 1:1 “In the beginning was **The Word**. Could that possibly be the same as the voice of the Lord God? It is also plain to see in verse 1&2 that there must be at **least two**. Also in John 5:37 “*that the Father Himself has sent me hath borne witness of me, **(again that takes two)** ye have neither heard his voice at any time, nor seen His shape.*” Then who spoke to Adam, to Abraham, to Moses etc. it was the Voice or the Word of God, Jesus God’s spokesman.

Let’s see if Paul the Apostle can shed any light on this subject. In Rom. 1:18 Paul says “*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of **men who hold the truth in unrighteousness.***” Who is Paul talking of, what men that hold the truth? Well who hath the truth up till this time, **the Jews of course**? So then the next few verses must also refer to them. Rom. 1:19 “*Because that which may be known of God is manifest in them; for God hath shewed it unto them.*” What does this verse 19 mean? That God has already showed them **things which could be known of Himself (God)**. Let’s continue with Rom. 1:20 “*For the invisible things of Him (God) from the creation of the world are clearly seen being understood by the things that are made **even His eternal power and Godhead;** so they are without excuse:*” So what does this mean, that we should be able to understand **The Godhead**, by things that are made. What was made? The Tabernacle and all its furniture was made according to the plan God gave Moses on the mount. See Hebrews 8:5. So then the Godhead can be understood by some article or piece of furniture in the Tabernacle. In Exodus 37 God gives Moses the specifications of the ark and the mercy seat. Notice in Ex. 37:6-9, verse 7 says the mercy seat was made of **TWO Cherubims** yet to be beaten out of **only one piece** of gold. This relates perfectly to the scripture in John 10:30 which says “***I and my Father are one***”. The mystery is solved! God and Jesus are one in purpose, one spirit. They are not however one being, but two. This also relates to the prayer Jesus prayed in John 17:11, where he prayed Father make them one even as we are one.

Also worth mentioning is the fact that Paul in the beginnings of his letters always gives honor to God the Father and Jesus Christ the Son. He doesn’t

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mention the holy ghost in his greeting. Wouldn't make sense if the holy ghost is a separate being or deity in the Godhead that he would also mention it in those greetings. One other item we should mention is whenever we see the mention of the throne of God, there is never a mention of a throne for the holy ghost. There is however mention of the throne of Jesus.

When we understand that the holy ghost is the life and spirit of God then it brings all these scriptures into focus. The scripture sometimes gives the holy ghost a personal pronoun such as he or his, but it also says the candlestick, his shaft, his branches, his bowls, his knops and his flowers see Ex.25:31. Also the altar and His horns, his pans, his shovels etc. in Ex27:2-3. Many other times the scriptures use personal pronouns for inanimate objects. We do the same today such as she's a good old ship or even give names to hurricanes and such.

Let's consider another scripture from Paul's letters. Let's look at 1Cor. 11:3 Paul discusses head ship **"But I would have you know that the head of every man is Christ and the head of woman is man and the head of Christ is God."** So we see the holy ghost is not mentioned here again. Also Jesus is not co-equal with God. God is his head.

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