

The Brown Street Beacon

"...Shine out among them like beacon lights,

holding out to them the Word of Life" (Phil 2:15-16)



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Proving the Plurality of the Godhead

The word Godhead appears three times in the King James Version of the New Testament (Acts 17:29; Rom. 1:20; Col. 2:9), and refers to the deity or divine nature of God. When we take all that the Bible says on this subject, both from the Old and New Testaments, we learn that there is one deity or divine nature that is held by three persons—the Father, the Son, and the Holy Spirit. All three of these persons are called God. All three of these persons are eternal. All three of these persons have divine power and divine nature. Together they make up the one God of the Bible.

Does this suggest that there is more than one God? No! There is one God in the same way that there is one church or body of Christ. Paul said about the church, *"so we, though many, are one"* (Romans 12:5). So it is with God, except instead of being many and one at the same time, there is three and one at the same time. If you can understand the nature of the body of Christ, you can understand the nature of the godhead. There are three persons within the godhead, but they all have the same divine nature, and no one else has that divinity but them. The Father doesn't have a different nature than the Son. The Son doesn't have a different nature than the Spirit. The Spirit doesn't have a different nature than the Father. They all have the same, one divine nature held by deity. So, there is one God.

Now, before we prove this, let me suggest that the distinction in the godhead is not as pronounced in the O.T. as it is in the N.T. Someone might wonder why this is so. The answer is it wasn't necessary. The work that the persons of the godhead did in the Old Testament was so intertwined that there was no need to emphasize a distinction. However, in the New Testament, because we are now dealing with the work of God with regard to the redemption of mankind, and because each member of the godhead has a different and distinct role in that redemption (The Father was Planner, the Holy Spirit was the Revealer and the Son was the Redeemer), the distinction of the persons is more clearly taught and seen. Nevertheless, it is still revealed in the Old Testament. Consider the following evidence.

First, the word Elohim found in Genesis 1:1 is plural. Some say that this is just the majestic plural which shows the greatness of God. While the majestic plural is sometimes used to denote such,

sometimes it reveals more than that, and the language of Genesis one suggests that such is the case in Genesis 1:1. Consider ver. 26.

Genesis 1:26

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Also note these other passages in Genesis.

Genesis 3:22-23

And the LORD God said, Behold, the man is become as one of us, to know good and evil... and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever. Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Genesis 11:6-7

And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech.

Let me ask you a question: if there is only one person in the Godhead, who was God speaking to in these passages? The pronoun "us" suggest that more than one person is under consideration. So, to whom was God speaking? He wasn't speaking to angels because man was not created in the image or likeness of angels. The obvious answer, the only answer, is that one member of the godhead was speaking to another member. Thus, the plurality of the godhead is proven.

Second, we find one Yahweh sending another Yahweh on missions.

Zech. 2:10-11

Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst, declares the Lord (Yahweh). 11 And many nations shall join themselves to the Lord (Yahweh) in that day, and shall be my people. And I will dwell in your midst, and you shall know that the Lord (Yahweh) of hosts has sent me to you.

Isa 44:6

6 Thus saith the Lord (Yahweh) the King of Israel, and his redeemer the Lord (Yahweh) of hosts; I am the first, and I am the last; and beside me there is no God.

Isa 48:12

12 Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last...16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God (Yahweh), and his Spirit, hath sent me.

It is clear that there are two distinct persons in each one of these passages that are called Yahweh. By the way, Yahweh is God's personal name and is never used for anyone who isn't divine.

Third, the members of the godhead are seen as distinct persons in the New Testament (Matthew 3:13-17). One of three positions must be taken with this text. (1) Each member of the godhead at the time of Jesus' baptism was only one third of God. (2) Jesus was a ventriloquist who threw His voice into heaven to fool John into thinking someone was there. (3) There were three separate and distinct persons at the baptism of Christ. I choose the last position because not only is it the only one that makes sense out of Matthew 3, but it is in harmony with Bible teaching on this subject.

There are several other passages that show a distinction among the members of the Godhead. Consider also these texts: Mark 13:32; Luke 23:46; John 1:1; 8:16-18, 54; 12:49-50; 14:6; 17:5; , etc.

Some have said that the doctrine teaching that there is one God but three persons came from the Nicene Creed that was formulated by 318 bishops in 325 A.D. However, the fact is, this truth was established by the Spirit of God long before the 4th century and the majority of early Christians accepted it. Nothing new came out of the Council of Nicaea. That council merely affirmed what had been taught and believed since the days of Christ and thus announced that any other teaching would be viewed as heretical.

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