

Your guide to

# Understanding the Godhead

Is God a Trinity?

How can there be three beings yet one God?

Does God speak to Himself?

Does He have a split personality?

The truth is quite straightforward, and plain to see! And it is not what you have been told!

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# Prelude

Thirty years ago I did my best to convince a lady about the Trinity doctrine.

I used all kinds of metaphors. I used great words like “hypostases”. I tried to present God like one who played different roles as an actor so that we can better understand Him. I used any imaginary association I could dream up. I thought I made a convincing argument.

But throughout my life I had to reconsider this topic many times, as I followed one church after another, searching for truth, always building my private library, and seeking a direct relationship with the God of Heaven, through His Word.

Today I had to present my findings to my friends, in this book.

## Introduction

Striving for a correct understanding of the Godhead is essential for salvation.

Knowing God the Father and His son is crucial in order to form a right relationship with them. We have to relate to them in prayer and worship. If our concept is wrong we can be sidetracked by false ideas in so many ways. Our relationship will fail. In the end many give up.

To be saved means to form a permanent bond with the members of the God Family.

“For this cause I bow my knees to the Father of our Lord Jesus Christ,  
of whom the whole family in Heaven and earth is named,”

(Ephesians 3”14-15, MKJV)

If we misunderstand the Godhead, how can we form a right relationship with them? Will we be resurrected to eternal life when we have a complete misunderstanding of the Godhead?

What if God is not a Trinity? How would He feel if we have been denying Him His elevated position as the Most High God? How will Jesus feel if we denied his overwhelming devotion to our heavenly Father from the beginning, and for all eternity?

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How will we bond with them when they are supposed to be seen as an exclusive single being? These are serious issues! This affects our salvation!

In the first four chapters we will take a realistic look at the concepts of the Godhead as is simplistically shown in your Bible. Then from chapter five we will consider the Trinity doctrine in detail, and show how the Bible disagrees with this apparent mystery. We will then deeply investigate all the apparent scriptures that are supposed to support this enigma. We will show them in the true light of the first century theology, and will see the support for the Trinity doctrine disappear like the morning mist before the light of a clear day.

In this journey you will discover aspects of the Godhead you may not have known for all your life. You will emerge with a clear and straight forward understanding and appreciation of the Godhead.

In the end you will be sure of the truth. Then you can begin to build a right relationship with the God Family, which can last forever!

# Chapter 1

## Initial overview

Studying to understand the Godhead is one of the most difficult and often contentious endeavors we can immerse ourselves in. We are faced with almost insurmountable problems. Even in the days of the original Apostles it was problematic for some Jews on the one hand, and also gentiles on the other hand.

From the Temple of God the understanding was clear. The Most High God is one being with all the authority and power in the universe. There are other beings such as Angels but they can only be subservient, or alternatively rebellious. God only allows the subservient beings to be part of His sphere of power, or family. He does allow rebellious beings some limited leeway for a limited time for His purposes. This is for the education of others, to show why He is right, when they fail. Also in the Hebrew Scriptures are indications that God has a Son, although the Pharisees oppressed that notion with vigor when Christ came to the earth at His first advent. They resisted Him in every possible way. Hence when Christianity spread the

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Jews refused the notion of a Son of God that already walked the earth in their lifetime.

The gentiles have heard about the God of Abraham, Isaac and Jacob. He was preached in the Jewish Synagogues every Sabbath. The gentiles could go into the Court of the Gentiles in the Temple. This was also the case in distant synagogues. However many pagan religions taught their followers about multiple independent deities. Some of their deities were sometimes competing with one another, even making war. Other pagan religions taught their followers about triads. The concept was that of a single being presenting him in three different ways.

Into this mix the Apostle Paul came and preached about Jesus, the Son of God. Initially they were not sure what to make of it. They understood that this was possibly another God being that was preached about, one from the Family of God. We can see their confusion in Acts 17:

“Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babblers say? other some, He seemeth to be

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a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.”

(Acts 17:16-18, KJV)

They understood that Paul was talking of another God being, or another member of the God Family, that came to the earth, in the form of a flesh and blood human being. This was new to them. Notice further down in this chapter how

Paul was trying to teach them about Jesus:

“Forasmuch then as we are the offspring of God [becoming part of the Family of God], we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he [God] will judge the world in righteousness by [that] man [Jesus Christ] whom **he hath ordained**; [notice God ordained Christ! From one being to another!] [whereof] he hath given assurance unto all [men], in that he [God] hath raised him [Jesus Christ] from the dead. [again it took one being to raise another from the dead. A being that is dead cannot raise himself, else he was not dead]

(Acts 17:29-31, KJV) [Parenthesis mine]

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Paul was teaching them about the loving and trusting relationship between God the Father, and Jesus Christ His Son. Up to this point they have heard of the single God of the Jews, and also of the multiple and competing gods (small g) of the gentiles, and of their triads.

To hear of Jesus Christ was a new concept. He is a powerful member of the Godhead and yet is so subservient that He would lay down His life for God the Father. This was strange to the gentiles. It was unlike the many gods of the gentiles which were seen as gods with their own agendas, their own will, acting for themselves, and sometimes in conflict with one another.

The Jews expected a powerful savior that would destroy the Roman Empire in their lifetime, not a subservient Son of God that would prove His subservient love and obedience by His death! It was not what anybody had expected.

Paul was preaching a subservient relationship between the members of the Godhead! That was new!

Paul came and preached of the Godhead where God had a Son that came to us and showed us that He was **totally** dedicated to the will of His Father. This was unique, and it was difficult to accept at first.

## The begotten Son of God

The original Deity is God almighty, which had a Son, through begetting. We need to elaborate on that. Let's see what the word of God says on this subject.

Here we have God declaring that even though the nations and people resist God and His rule through His Son, in the end - and we know in the future millennial rule - it will happen. But we see God speaking here to His Son, whom he caused to exist from even before the material creation, according to John 1:1-3. Let's read from Psalm 2:6:

“Yea, I have set My king on My holy hill, on Zion. I will declare the decree of Jehovah. He has said to Me, You *are* My Son; today I have begotten You.

Ask of Me, and I shall give the nations *for* Your inheritance; and the uttermost parts of the earth for Your possession.”

(Psalm 2:6-8, KJV)

This was echoed by the apostles in Acts 13:33.

“this God has fulfilled to us their children, raising up Jesus, as also it is written in the second Psalm, "You are My Son, this day I have begotten You."

(Acts 13:33, KJV)

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You see, God raised His son from birth. Jesus lived in the flesh by a miracle, again begotten by God at his baptism.

This was further declared by the apostle John in John 1:18, that Jesus was the only begotten Son of God.

“No one has seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He has declared *Him*.”

(John 1:18, KJV)

You see, no one has seen the Most High God, the Father. We have seen Jesus Christ. And Christ has seen God, and can fully declare Him.

Since we are created after the image of God as is said in Genesis 1, we earthly fathers also acquire sons through begettal. You can see that for instance from Judges 8:30. (Be aware the due to wars, the male population in Israel was diminished, and men were temporarily allowed to have many wives to repopulate the farms and cities.)

“And Gideon had seventy sons, begotten of his body. For he had many wives.”

(Judges 8:30, MKJV)

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Also in the first book of Chronicles of the kings of Israel we read of dads begetting sons.

“Eleazar begat Phinehas, Phinehas begat Abishua,”  
(1 Chronicles 6:4, KJV)

It is therefore correct to say that Jesus was and is the only begotten Son of God, just as earthly fathers have begotten sons. We were created in the image of God, and hence were created to understand the God Family.

Since Jesus Christ is begotten from God, it stands to reason that originally there was only the one Deity, God almighty. In our human experience we produce sons that came forth from us. The Hebrew people understood that we produce children from our flesh, and we come from the loins of the dad. There would then have been a time when there was only the dad, although the seed of the son was already present, and in that sense the son is already with the dad from the beginning. Then after the dad produced a son, such a son was then considered begotten, and became another person.

## The begotten son would build the house

In 1 Kings 8:18 we see that King David wanted to build a House unto the Lord. He wanted to build the

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Temple of God. But God in His infinitesimal wisdom looked ahead and produced a parallel. Whereas David purposed in his heart to build the house, it was given to his son that would come from him, to build the house.

“And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.”

(1 Kings 8:18-20, KJV)

So from the loins of David came the son that would build the house of God.

Incredibly we have a parallel here. Let's see how it develops.

In 1 Corinthians 3:16 Paul explains that we individually - and in the Church collectively - are the Temple of God.

The physical temple would be destroyed, as it had served its purpose. The New Testament era had started, and the saints in the Church of God were collectively considered the spiritual Temple of God.

“Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?”

(1 Corinthians 3:16, KJV)

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In Matthews 16:18 we can therefor see how the parallel developed. In Matthew 16:18 Jesus explained to Peter - whose name means small rock or petros – that Christ is the big rock or petra on which the Church of God, the spiritual Temple of God, will be built. So, as Solomon the son of David that came out of him would build the physical temple, so Jesus the Son of God that came from God the Father would build the Spiritual Temple, the Church of God.

“And I say also unto thee, That thou art Peter [petros], and upon this rock [petra, meaning Christ] I will build my church; and the gates of hell shall not prevail against it.”  
(Matthew 16:18, KJV)

Hence as king Solomon, which came out of King David, built the physical temple, so Jesus Christ, which came out of God the Father, is building the spiritual Temple.

## In the beginning

We see in John 1:1 that the apostle John is talking of the very beginning of all things pertaining to us. This section of scripture seems to be confusing, and it is quite controversial. Overall it appears that John

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is talking of the relationship between God and His Son, but then one section appears to indicate that they are one and the same being. This is one of those sections in the Bible where different sacred titles were all translated into the single word “God”, causing much confusion. We need to emphasize that it is talking of a situation “**in the beginning**”. There is a time element. It is talking of how it was before the universe as we know it, existed. If the scientists are correct, this could be several billions of years ago. It is not talking of today.

“In the beginning was the Word, and the Word was with God, and the Word was God.”

(John 1:1, KJV)

In the sacred names Bible it shows that different words are used, which were all translated to the same word “God”. It reads “In the beginning was Logos, and Logos was with Elohim [Father of the Family], and Logos was El [a mighty God]. This word “El” is also used when talking of magistrates, or judges.

So in truth John 1:1 does not support the Trinity Doctrine. However if we insist that the Logos was the one God, then still it talks of the condition of how it was even before the universe existed. It talks of “**in the beginning**”. We can accept that it supports the notion that Christ the Son came forth from the God the Father, and in line with all scripture they became two Beings that now exist in

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a loving relationship, with the Son being perfectly subservient to the Father of us all.

Now I have heard people say we cannot make this comparison between earthly families and the Heavenly family when it comes to the Godhead. We will look at that.

You need to understand that the word in the Hebrew used in these verses is “Elohim”, which is one of the titles of God. It is a uni-plural word, such as the word “family”. It refers to the patriarch as the head of the family, as a single being but also as the group. Hence God talks about “us” in these verses.

“And God said, Let **us** make man in **our** image, after our likeness [just like we –the God family - are]: 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. [So let there be hierarchy, and let mankind learn to rule.]

So God created man in his [*own*] image, in the image of God created he him; male and female created he them.”

(Genesis 1:26-27, KJV) [Parenthesis mine]

So God created man to be a family, since God is a family, hence he speaks of “us”.

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“And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

(Genesis 1:28, KJV)

We were created to understand the Godhead!

Now some may be surprised at the concept of God as being a family. Few churches may discuss this.

In the letter to the Ephesians Paul clearly shows the concept of God being the Head of the heavenly family, and Jesus being a Son in that Heavenly Family. It is quite clear and straight forward. There is no mystery in these concepts. It is the same in Heaven as on the earth. There is not a vast difference such that it must be a mystery to us. We were made to understand!

From his severe difficulties at the hands of the Romans Paul wrote the following the Ephesians:

“For this cause I bow my knees unto the Father of our Lord Jesus Christ,  
Of whom the whole **family in heaven and earth** is named, [it’s the same in heaven and on the earth]  
That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

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That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what [is] the breadth, and length, and depth, and height;” (Ephesians 3:14-18, KJV) [Parenthesis mine]

We are to be able to understand the Godhead. It is just as with us. The father existed initially, but from Him came the Son. The Father is to be worshipped above the Son.

Paul is writing to the Philippians and is describing his faith and philosophy. He is describing his worship in a few short words, separating himself from Jew and Gentile. It is clear that his worship is towards two Beings, and he is worshipping the Father above the Son.

“For we are the circumcision, which worship God in the spirit, **and** rejoice in Christ Jesus, and have no confidence in the flesh. (Philippians 3:3, KJV)

The Father is the original deity, and is worshipped above His Son, although the Son is also worshipped as the most holy member and representative or agent of the God Family that God could have granted us as Savior.

The Apostle Paul wrote to Timothy concerning the immortal God, who existed from eternity and forever. It is clear that Paul is talking of the Father,

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the Most High God, in contrast to His Son. He is again discussing the relationship between different Beings. Let's see how he is describing God the Father and Christ the Son.

“I give thee charge in the sight of God, who quickeneth all things, **and** [*before*] Christ Jesus, who before Pontius Pilate witnessed a good confession;

That thou keep [*this*] commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: [at His second coming]

Which in his [Christ's] times [7<sup>th</sup> millennium] he [God the Father] shall shew, [*who*][ *is*] the blessed and only Potentate [the Father], the King of kings, and Lord of lords;

Who only hath immortality [the Father], dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom [*be*] honour and power everlasting. Amen.”

(1 Timothy 6:13-16, KJV) [Parenthesis mine]

We cannot approach God the Father directly now but we can approach Jesus Christ even while in the flesh.

Whereas Christ could divest Himself from His glory and life He had with His Father, and become humbled, even becoming flesh that is subject to death, and even death on the crucifix, God the Father is the only fully immortal Being there is, fully eternal, omnipotent.

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Unlike Christ, no man has seen the Father, nor will be able to see Him and live, while in the flesh.

### The oneness of God

God is One in the sense that He is the final authority and ultimate power. There is none else that can challenge Him. He is also unified, in the sense that He brings the Family together, and sustains the Family in love, peace and harmony, as one unit.

In John 17 the Apostle continues to show us in many ways how God is a unifying God. He shows us how we are to be unified as the Godhead is unified. Some would want to insist that God is one, as in one Being, but the Apostle John shows that God is one, as in one family.

While praying to His Heavenly Father, Jesus said the following:

“And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *[are]*.

While I was with them in the world, I kept them in thy name (the family name): those that thou gavest

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me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.”

(John 17:11-12, KJV)

Let's go down to verse 20. If we continue in verse 20 we can see the oneness of God that needs to extend to the fellowship of the saints.

“Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, [*art*] in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one:”

(John 17:20-22, KJV)

So we are not saying that The Father and the Son is the same being. We are saying that they are one in spirit. They are so close that they would appear to be the same.

The apostles could not become one being; hence Jesus must have been talking of one in spirit.

In a sense it is the same as with us who exist in the flesh in that God had a Son and became the Father. In another sense it is not the same as with us as in our earthly experience a son becomes his own man, make up his own mind and will even rebel against his dad. He will go off to make his own home, and may grow to be equal, and even exceed his dad in

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stature, power and influence. With God and His Son that will never be the case. The Son of God never even wants to be His own man. He is so under the influence of God the Father that to speak to the Son is like speaking to the Heavenly Father.

So, we are looking at two beings that are in a loving relationship where the Son is completely dependent on and subservient to the Father, to the extent that we cannot at times distinguish between the two.

The problem with defending the truth is that many different words used in the Bible that describes a title or status are all translated into the word “God”. It is actually fruitless to argue the point using the typical English translation. We would need to dig deeper and see the original words and their intended meaning. We will have to consider the sacred names. This is a huge task. It cannot be discussed in a day. It will take a long Bible study series. For now we can only say that the word “God” can at times be considered as a title, and at times a family name. At times it is used of the name Yahweh, which then refers to the Most High God.

So, considering all the scriptures and sometimes apparent contradictions, we can only say that God became a Father, and we are shown this wonderful eternal loving relationship that is so close, it is as though we see the same being.

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We cannot say that Christ was created like the Angels. The Angels were in fact created through Him.

We can also not say that the Father and the Son is exactly the same being. They became different Beings. The exact process of how God became Father and Son we cannot describe, but the result is that they are now two beings in a loving relationship, the Son being completely subservient to the Father.

We also cannot say that the Son is a being that is his own man, and can attain co-equal status with the Father, at times doing His own thing, even disagreeing with His Father. The Son is always completely subservient.

Ultimately we cannot agree with Them being co-equal persons, and then build the Spirit of God up as a third person, and then again suggest that they are the same being in a triad as the Trinity doctrine would have it. God wants us to understand Him as the eternal Father, who has a Son Jesus Christ with whom He relates. Furthermore there is a unifying Spirit that flows from God through the Son to us. That Holy Spirit empowers the unity of the God Family.