



Quick Study Guide on the Godhead

The word, "Godhead" was only mentioned three times by the apostle Paul in the Scriptures and in this study, we will take a look at those three instances and learn how the apostle used the word in each case.

The first was recorded in Acts 17:29 "Forasmuch then as we are the offspring 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." The context that surrounds this verse was the objective of Paul to reveal the true God to the people in Athens which were wholly given up on idolatry (vss. 16-28), and he specifically contrasted their false image of the **unknown** God as inscribed on the altar (v.23) by speaking against their ideology that God could be known through the graven works of their imagination of God.

The apostle declared to them, "...Whom therefore ye ignorantly worship, **'HIM'** declare I unto you" (v.23), but who was this God that Paul desired to reveal to them? When he said, "Him," did he wish it to be understood as "EloHIM" in the plurality of divine persons that make up the Godhead? Or was "Him" a single divine Person in this context? Paul declared the "Him" as a **single Person** that will one day judge the world by "...that man whom **HE** hath ordained; whereof **HE** hath given assurance unto all men, in that **HE** hath raised him from the dead" (v.31), and Peter testified that God raised Jesus from the dead whom He ordained to judge the living and the dead (Acts 10:40-42). So therefore Paul in this context used the word Godhead to reveal God as the One that raised Jesus from the dead, which was specifically the Father (Gal. 1:1), and not a plurality of divine persons.

The second time Paul mentioned "Godhead" was in his letter to the believers in Rome. "For the invisible things of **HIM** from the creation of the world are clearly seen, being understood by the things that are made, even **HIS ETERNAL POWER AND GODHEAD**; so that they are without excuse" (Romans 1:20), and from the beginning of this chapter, you will quickly notice that the apostle distinctly referred to the Father as "God" and to Jesus as the Son of God, therefore in context, the "HIM" again refers to the Father.

And the third time Paul mentioned Godhead was in his letter to the Colossians. "For in **HIM** dwelleth all the fulness of the **GODHEAD** bodily" (Col. 2:9).

In this text, the "Him" referred to Jesus (v.8), and "IN HIM" dwelleth all the fulness of the Godhead. According to Paul, the Godhead was the Father and His eternal power, so what was dwelling in Christ? "To wit, that **GOD WAS IN CHRIST**, reconciling the world unto himself..." (2 Cor. 5:19). "**For it pleased the Father that in him [Christ] should ALL FULNESS dwell**; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Col. 1:19,20). [mine]

Therefore in Scriptures, these mentions of the Godhead by the apostle Paul always referred to the Father and His eternal power, which pleased Him to see it dwelling in His Son. But is the Father physically dwelling in His Son, or is it by His Spirit that He dwells in His Son? "...for God giveth not the Spirit by measure unto him" (John 3:34), therefore if not by measure, then it must be in its fulness.

In conclusion, the usage of the word "Godhead" by Paul never alluded to a plurality of persons that make up one God, but always to a single divine Person namely the Father, and this was his belief and of the other disciples. He said, "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. 8:6).