

THE BIBLICAL GODHEAD IS THE THEOLOGICAL TRINITY

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We want to emphasize that the Bible teaches a Trinity that the King James Bible calls the **GODHEAD**. The term “**Godhead**” is the scriptural term for the theological term Trinity. The Biblical doctrine of the Godhead is in direct opposition to the three major non-Trinitarian heresies of Arianism, Sabellianism, and Modalism. You do not even get out of Genesis chapter one before you realize that there is more than one PERSON identified as God. The Godhead is made up of a tri-unity of three persons whose essence is but one God. They are not three separate Gods because the Bible says there is but one God in *Deuteronomy 6:4*, *Isaiah 44:6-8*, *Isaiah 45:5*, *1 Corinthians 8:4*, and *1 Timothy 2:5*:

⁴ Hear, O Israel: The LORD our God is one LORD: *Deuteronomy 6:4*

⁶ Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. ⁷ And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. ⁸ Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any. *Isaiah 44:6-8*

⁵ I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: *Isaiah 45:5*

⁴ As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. *1 Corinthians 8:4*

⁵ For there is one God, and one mediator between God and men, the man Christ Jesus; *1 Timothy 2:5*

What this all means is that there is a unity of essence that is best described as “ONE GOD”. The Trinity is made up of God the Father, God the Son (the Word) , and God the Holy Ghost. All three are co-equal, co-eternal, and co-existent. Since all three are God they have always existed; even in the Old Testament where many heretics argue that not all members of the Godhead appear. The very first 35 mentions for any name for God in the Old Testament is translated from the Hebrew word “Eloheem” (Strong’s Hebrew 430: Eloheem). In English, it is what we know as a uni-plural noun. In Hebrew, nouns can be singular, dual, and plural. Singular represents one. Dual represents two and only two. Plural represents three or more. The Hebrew word used for God in Genesis 1:1 is ‘Eloheem’ – not ‘Allah’, ‘alah,’ ‘ale’ or ‘elah’– and this word ‘Eloheem’ appears 32 times in Genesis chapter one alone. Altogether, it appears 2,570 times in the Old Testament. IT IS A PLURAL NOUN WHICH ESTABLISHES THE PLURALITY IN UNITY OF DEITY. What is

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represented in the word “Eloheem” is an entity made up of three or more elements. This negates and destroys any identity with the Islamic Allah of the Quran (Koran) because, grammatically, the word ‘Allah’ does not even allow plurality. An example of a uni-plural English noun is the word “team”. It is stated in the singular, but it means more than one PERSON. The identical situation occurs with the Hebrew word “Eloheem”. It is stated in the singular, but it means more than one PERSON: in this case, the uni-plural noun, God, refers to the Trinity. This uni-plural noun is used of God 2,570 times in the **OLD** Testament. That in itself is overwhelming support for the Trinity. We know from *Genesis 1:1-2* that God and the Spirit of God were at the creation:

¹ In the beginning God created the heaven and the earth. ² And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. *Genesis 1:1-2*

From *John 1:1-3* and *Colossians 1:13-17* we know that the Lord Jesus Christ, the Word, was at the creation. These verses read:

¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² The same was in the beginning with God. ³ **All things were made by him;** and without him was not any thing made that was made. *John 1:1-3*

¹³ Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: ¹⁴ In whom we have redemption through his blood, even the forgiveness of sins: ¹⁵ Who is the image of the invisible God, the firstborn of every creature: ¹⁶ **For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:** ¹⁷ And he is before all things, and by him all things consist. *Colossians 1:13-17*

The Incarnate Word gives added emphasis to the statement that “God spoke everything into existence. The only thing that God touched in the creation was man who he **FORMED** from the dust of the ground. Add to the list above the plural pronouns used of the Godhead in both the Old Testament and the New Testament and the proof for the Trinity becomes irrefutable. We will address those plural pronouns after a brief aside.

A word of warning is in order here. In the following discussion concerning the plural pronouns for deity (God, et al), when I give the King James translation for a title of deity followed by its Hebrew root, it is in NO WAY intended to question the accuracy of the King James Bible or to cast doubt upon its text. Its purpose is an attempt to tie together the Hebrew singular and plural titles for God with their New Testament counterparts as a proof for the theological Trinity, better called the Biblical Godhead. To be clear, we are opposed to the Hebrew Roots movement and the Sacred Name movement.

The English language has but two grammatical numbers: singular and plural. However, the Hebrew

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language has three grammatical numbers: singular, dual (two and only two), and plural (three or more). Various titles for God have already been used 1,915 times from *Genesis 1:1* through *Deuteronomy 6:3* before it was stated in *Deuteronomy 6:4*: “Hear, O Israel: The LORD our God is one LORD”. The breakdown of those titles would include: LORD (Jehovah) 1,375 times; Lord (Adon 3 times, Adonoy 16 times) = total of 19 times; God (Eloheem = plural) 514 times; GOD (Jehovee) 6 times; and Jehovah once. So, the name “God” in the Hebrew plural is used 514 times before it is stated that the LORD our God is one LORD. What we have is the LORD (Jehovah = singular) our God (Eloheem = plural = 3 or more) is ONE LORD (Jehovah = singular). That is a statement of the Godhead (Trinity). The first 35 times any title is used for deity in the Bible it is the plural Hebrew title “Eloheem”. The King James Bible translated it “God” all 35 times.

When speaking of the plural pronouns applied to deity (God, et al), we see those pronouns used in *Genesis 1:26*, *Genesis 3:22-23*, *Genesis 11:6-7*, *Isaiah 6:8-10*, *Isaiah 41:10-25*, *Jeremiah 30:5-10*, *Jeremiah 51:7-10*, *John 17:5*, *John 17:11*, and *John 17:21-23* which read (As you read, take note of the words that are underlined and in bold face type):

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. *Genesis 1:26*

²² **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 for ever: ²³ Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. *Genesis 3:22-23*

⁶ 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. ⁷ **Go to, let us go down**, and there confound their language, that they may not understand one another's speech. *Genesis 11:6-7*

⁸ Also I heard the voice of the **Lord**, saying, **Whom shall I send, and who will go for us?** Then said I, Here *am* I; send me. ⁹ And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. ¹⁰ Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. *Isaiah 6:8-10*

¹⁰ Fear thou not; for **I** *am* with thee: be not dismayed; for **I** *am* thy God: **I** will strengthen thee; yea, **I** will help thee; yea, **I** will uphold thee with the right hand of my righteousness. ¹¹ Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall

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perish. ¹² Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. ¹³ For **I** the LORD thy God will hold thy right hand, saying unto thee, Fear not; **I** will help thee. ¹⁴ Fear not, thou worm Jacob, *and* ye men of Israel; **I** will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. ¹⁵ Behold, **I** will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff. ¹⁶ Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel. ¹⁷ *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, **I** the LORD will hear them, **I** the God of Israel will not forsake them. ¹⁸ **I** will open rivers in high places, and fountains in the midst of the valleys: **I** will make the wilderness a pool of water, and the dry land springs of water. ¹⁹ **I** will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; **I** will set in the desert the fir tree, *and* the pine, and the box tree together: ²⁰ That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it. ²¹ Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob. ²² Let them bring *them* forth, **and shew us what shall happen**: let them shew the former things, what they *be*, **that we may consider them**, and know the latter end of them; **or declare us things for to come**. ²³ Shew the things that are to come hereafter, **that we may know that ye are gods**: yea, do good, or do evil, **that we may be dismayed**, and behold *it* together. ²⁴ Behold, ye *are* of nothing, and your work of nought: an abomination *is he that* chooseth you. ²⁵ **I** have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as *upon* mortar, and as the potter treadeth clay. *Isaiah 41:10-25*

⁵ **For thus saith the LORD; We have heard a voice of trembling**, of fear, and not of peace. ⁶ Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? ⁷ Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. ⁸ For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: ⁹ But they shall serve the LORD their God, and David their king, whom I will raise up unto them. ¹⁰ Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. *Jeremiah 30:5-10*

⁷ Babylon hath been a golden cup in the LORD'S hand, that made all the earth

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drunken: the nations have drunken of her wine; therefore the nations are mad.⁸ Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.⁹ **We would have healed Babylon**, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.¹⁰ The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God. *Jeremiah 51:7-10*

⁵ And now, O Father, glorify thou me with thine own self with the glory **which I had with thee before the world was**. *John 17:5*

¹¹ 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**. *John 17:11*

²¹ 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.²² And the glory which thou gavest me I have given them; **that they may be one, even as we are one**:²³ I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. *John 17:21-23*

A brief synopsis is in order here. From the ten passages of scripture just quoted, I point out the following. In *Genesis 1:26*, with God (Eloheem) speaking, it is “**Let us make man in our image**”. In *Genesis 3:22-23* with the LORD (Jehovah) God (Eloheem) speaking, it is stated “**Behold, the man is become as one of us**”. In *Genesis 11:6-7*, with the LORD (Jehovah) speaking, it is said “**Go to, let us go down**”. In *Isaiah 6:8-10*, with the Lord (Adonoy) speaking, it is stated “**Whom shall I send, and who will go for us**”. It is significant to point out that *Isaiah 6:9-10* is quoted seven times in the New Testament. When *Isaiah 6:9-10* is quoted in *Acts 28:25-27* by the apostle Paul, it is stated that it was spoken by the Holy Ghost. That identifies the word “Lord” (Adonoy) of *Isaiah 6:8* with the Holy Ghost of the New Testament; the third person of the Godhead. In *Jeremiah 30:5*, we have the LORD speaking saying, “**We have heard a voice of trembling**”. In *Jeremiah 51:9* we have the LORD speaking saying, “**We would have healed Babylon**”. In John 17 we have the Lord Jesus Christ speaking and stating, “**Father, keep through thine own name those whom thou hast given me, that they may be one, as we are**” and “**as thou, Father, art in me, and I in thee, that they also may be one in us**. *Isaiah 41:10-25* deserves a more in depth discussion which will take place now.

Isaiah 41:10-25 is rich with plural pronouns that are identified with God. The LORD applies the singular pronoun “I” to himself 20 different times in *Isaiah 41* before he switches and applies plural pronouns five times to himself in *Isaiah 41:22-23*. Again, the LORD states, “Let them bring *them* forth, **and shew us what shall happen**: let them shew the former things, what they *be*, **that we may**

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consider them, and know the latter end of them; **or declare us things for to come.** ²³ Shew the things that are to come hereafter, **that we may know that ye are gods:** yea, do good, or do evil, **that we may be dismayed**". *Isaiah 41* is a very powerful chapter. *Isaiah 41* is a preincarnate manifestation of the Lord Jesus Christ. Note in *Isaiah 41:4* that the LORD says that he is "the first, and with the last; I am he". The Holy Ghost applies that title to the Lord Jesus Christ four times in *Revelation 1:8*, *Revelation 1:11*, *Revelation 21:6*, and *Revelation 22:13*. It is that Alpha and Omega title that occurs three times in the book of *Isaiah*. We have already discussed that on pages 64-65 located [here](#). The title "Holy One" is mentioned three times in *Isaiah 41*: one each in verses 14, 16, and 20. That is no accident. I believe it is a veiled reference to the Godhead. The title "Holy One" is used six times to describe the Lord Jesus Christ in the New Testament. *Mark 1:24* and *Luke 4:34* directly state that the Lord Jesus Christ is "the Holy One of God". In referring to the Lord Jesus Christ as "the Holy One" *Acts 2:37* and *Acts 13:35* quote *Psalms 16:10* of the resurrection of the Lord Jesus Christ. The "Holy One" is also called "thy redeemer in *Isaiah 41:14*."

Considering the 2,570 uses of the uni-plural name for God in the **OLD** Testament and the preceding ten passages of Scripture documenting the use of plural pronouns in describing the Godhead, can there be any doubt about the plurality of persons in the Godhead in the Old Testament? As a brief aside, if you are an advocate of the Arian, Sabellian, or Modalistic heresies that deny the Trinity, then you have a conundrum here that buries your theology. Who are the "we" and "us" in these passages of scripture?!? We know that *Deuteronomy 6:4* unequivocally states that "The LORD our God is one LORD". *Deuteronomy 6:4* is one of the "proof" texts for those who deny the Trinity. So, how do we explain what is seen as an apparent contradiction by some? My first rule of Biblical interpretation is that there are no contradictions in the Bible. If I start having doubts as to whether certain passages are contradictory, then I have either misunderstood the passages or have wrongly divided them in application. It is impossible to read your Bible through and not pick up on the fact that there are three persons acting as God in numerous passages throughout the Bible. In many separate passages, all three of them are called God. They have equal authority, equal power, equal presence, and equal knowledge. They never operate at cross purposes with one another. They act in unison as ONE. That ONE is expressed in unequivocal terms by the Lord Jesus Christ, Matthew, Mark, John, Paul, and James. The Lord Jesus Christ applied *Deuteronomy 6:4-5* and *Psalms 110:1* to himself in *Matthew 22:36-46* and *Mark 12:28-37*. In several passages of scripture in the New Testament, the Lord Jesus Christ either states directly that he is God, or, the context in which he is speaking and/or acting proves that he is God. So, now wait a minute! We have at least two beings that are stating that they are God; one in the Old Testament and one in the New Testament. Many times, that Old Testament being is God the Father. Many times, that New Testament being is God the Son; the Lord Jesus Christ. It does not stop there. We have yet a third being that is identified as God in the New Testament in *Acts 5:3-4*. That third being is God the Holy Ghost. It is grossly incorrect to use the term the Holy Ghost of God. So, now we have three beings who either state directly that they are God, or that the scriptures state are God. The Lord Jesus Christ states directly in *Revelation 1:8*: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty". He is stating that he is the "Self Existing One" (I AM THAT I AM). He is the PRESENT. He is the PAST. He is the FUTURE. He always has been, and is, and will continue to be the "Self Existing One". There can be but one Almighty and the Lord

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Jesus Christ says that he is the Almighty. Hundreds of times the God of the Old Testament states directly that he is God (GOD) or he is the LORD (Lord). It is said of God 43 times in the Old Testament that he is the Almighty. So, how is it that *Deuteronomy 6:4* can be absolutely true when it states that “The LORD our God is one LORD” and also state the absolute truth that three beings are God also. Oh, but you say, how can three be one and both be true? Let God and his word be true but every man be a liar.

The explanation for how three can be one is the Biblical doctrine of the Godhead. It is no coincidence that the word “Godhead” occurs three times in the New Testament. The Biblical term Godhead is referred to as “The Trinity” by theologians. I much prefer the term the Godhead in the King James Bible. As my friend Pastor John Asquith has said many times: “I do not have a theology. I have a King James Bible”. I can use my King James Bible to correct the theological heresies of the Arians. The Arians hate the King James Bible. Most heretics like running to the “original languages” or “the oldest and best manuscripts” when the King James Bible destroys their doctrine. While the strongest direct statements supporting the Godhead (Trinity) occur in the New Testament, an HONEST reader and Bible student cannot read and study the Old Testament without coming to the conclusion that there is more than one person who acts as God even in the Old Testament. Since the Arians will not believe the King James Bible, or any real Bible for that matter, I am going to use their “original languages” idol against them.

In the verse that states, “The LORD our **God** is one LORD”, notice the word “**God**” that is the very middle word in the verse. As an aside, notice that the phrase contains seven words; seven being the number of perfection. That word “**God**” is translated from the Hebrew **PLURAL** noun “eloheem” meaning that the word “**God**” refers to more than one being. In fact, it refers to THREE OR MORE beings. In Hebrew, there are three different number states for nouns. There is singular (one), dual (two), and plural (three or more). “**God**” is a plural noun meaning that it refers to three or more beings. The term “Godhead” is one of those English terms that we refer to as a uni-plural noun meaning it is a singular noun that applies to more than one person. The English language is full of examples. Some would include Army, Navy, team, group, and so forth. It would be correct to say that I am on the team, but by myself I am not the team. In the same sense, it would be correct to say that the Son of God is in the Godhead, but by himself he cannot be the Godhead. The same could be said for God the Father and God the Holy Ghost. None of the three exist(s) outside the Godhead. Continuing on, there is a very strong statement identifying the Godhead (Trinity) in *Isaiah 48:16-17* where we read:

¹⁶Come 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, and his Spirit, hath sent me. ¹⁷Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. *Isaiah 48:16-17*

The singular form of Eloheem is Eloah. The first time the singular form of Eloheem is used is in *Deuteronomy 32:15-17* where it is used twice of our ROCK. “Eloheem” the plural occurs in the singular “Eloah” in *Deuteronomy 32:15* because it is a reference to a single member of the Godhead.

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That singular member is the Lord Jesus Christ. The Lord Jesus Christ is referred to as the Rock in *1 Corinthians 10:4*. *Deuteronomy 32:15-17* reads:

¹⁵ But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook **God** which made him, and lightly esteemed the **Rock** of his salvation. ¹⁶ They provoked him to jealousy with strange gods, with abominations provoked they him to anger. ¹⁷ They sacrificed unto devils, not to **God**; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. *Deuteronomy 32:15-17*

We know that the Lord Jesus Christ is **THE Rock** (discussed later). It is interesting to note that the singular form of Eloheem only occurs a total of 52 times in our Bibles in relation to God. Of those 52 occurrence 42 appear in the book of Job. What is even more intriguing is that of the 48 times Almighty is used to refer to God in the Old Testament, 31 of those show up in Job. Of the 9 appearances of Almighty in the New Testament, all eight of them that appear in the book of Revelation are references to the Lord Jesus Christ. There can be but one Almighty. In the Old Testament the Almighty is known by several different names including El, Eloheem, Eloah, I AM, El Shaddai, Jah, Elyon, Adon, Adonai, Adonim, Jehovah, and so forth. God said in *Exodus 6:3*:

³ And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. *Exodus 6:3*

In the New Testament the Almighty is the Old Testament Jehovah incarnated as the Lord Jesus Christ. The name “Jesus” appears 983 times in the New Testament. Every one of them is a reminder that “Jehovah saves” since that is the literal meaning of Jesus. Therefore, from the foregoing, we can say the Almighty in the book of Revelation is the Almighty of the Old Testament.

If you have a King James Bible, and you should, then the third person of the Trinity is NOT the Holy Spirit. In the King James Bible, the third person of the Trinity is the Holy Ghost! The term “Holy Ghost” is used 90 times in the King James New Testament while the term “Holy Spirit” is used but four times. If you have a King James Bible, you had better be baptizing in the name of the Father, the Son, and the Holy Ghost and NOT the Father, the Son, and the Holy Spirit. If you have a King James Bible, then you better be entering into “THE MOST HOLY PLACE” or “THE HOLIEST” and not the “holy of holies”. The phrase “holy of holies” occurs 13 times in the Catholic New American Bible (NAB), 9 times in the New American Standard Bible (NASB), 17 times in the Young’s Literal Translation (YLT), 19 times in the Living Bible, and 23 times in The Message. It is never used in the King James Bible. The term “holy of holies” came into our Independent Baptist Churches through apostate Bible colleges that advocate any version but the King James Bible.

There never has been a time, nor will there ever be a time, when the Trinity will cease to exist as the Godhead. It is significant that the word “Godhead” is only used three times in the New Testament. We emphatically emphasize that all three persons of the Godhead possess personality characteristics that identify them as distinct persons. By that we mean that neither member of the Godhead is some mystical force. We reject the doctrine of modalism, sometimes called

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Sabellianism, because it rejects the Biblical presentation of the Trinity as ONE God in three distinct persons. Modalism sees God operating in the affairs of men in three different modes. Anglican scholar E. W. Bullinger expressed (his) modalism in his Companion Bible in his note on *John 1:14* thusly: “The new **MODE** of His being. Put by the figure Synecdoche (of the part), Appendix 6, for His humanity”.

Perhaps the best practical picture, or analogy, of the Trinity is water itself. We realize that the analogy breaks down when analyzed to its fullest extent. Water can exist in three different states. It can exist as liquid, ice, and steam. No matter what state it is in, it is still water. The Godhead is made up of three different persons. No matter which person is under consideration, HE is still God. Unlike the Godhead, we realize that water cannot exist in all three states at the same time. Water is made up of three molecules (H₂O). Remove one or more molecules and it ceases to exist as water. In the same sense, if you could remove one or more members of the Trinity (Godhead), then the Trinity would cease to exist. We also realize that unlike the Godhead that water has two identical members.

The Trinity is a Bible doctrine that appears abundantly in both the Old Testament and the New Testament. The strongest statement of the Trinity in the New Testament is from *1 John 5:6-8* where we read:

⁶This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. ⁷For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. ⁸And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. *1 John 5:6-8*

Here, we give a word of warning to those who have had their senses exercised to discern both good and evil. These verses have come under the vilest attacks from modern day Unitarian and Arian heretics who have taken Jehoiakim’s penknife and sliced the words of *1 John 5:7* out of their Bible perversions. We also see the doctrine of the Trinity stated in *Acts 7:55-56* where the Bible says:

⁵⁵But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, ⁵⁶And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. *Acts 7:55-56*

Some would argue that the Son of man is not a member of the Godhead, but that is not true. When God was Incarnated, He was Incarnated in the flesh of the SON OF MAN. It is incorrect to say that the Lord Jesus Christ was “robed in the flesh of man”. He will always be the Son of man. We call Him the one-and-only God-Man. Following the resurrection, when the Spirit of the Lord Jesus Christ was reunited with his physical body, He became the eternal God-Man. We discuss this doctrine in full later on.

The doctrine of the Trinity is the doctrine of the Godhead. The word “trinity” is the theological term for the Bible term, Godhead. Let’s read *John 14:10, Acts 17:29, Romans 1:20,*

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Colossians 1:13-20, and Colossians 2:8-10 where it is written:

¹⁰ Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. *John 14:10*

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. *Acts 17:29*

²⁰ 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*

⁴ In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of **Christ, who is the image of God**, should shine unto them. *2 Corinthians 4:4*

¹³ Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: ¹⁴ In whom we have redemption through his blood, even the forgiveness of sins: ¹⁵ **Who is the image of the invisible God**, the firstborn of every creature: ¹⁶ For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: ¹⁷ And he is before all things, and by him all things consist. ¹⁸ And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. ¹⁹ **For it pleased the Father that in him should all fulness dwell**, ²⁰ 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. *Colossians 1:13-20*

⁸ Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. ⁹ **For in him dwelleth all the fulness of the Godhead bodily**. ¹⁰ And ye are complete in him, which is the head of all principality and power: *Colossians 2:8-10*

¹ God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, ² Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; ³ Who being the brightness of his glory, and the **express image** of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the

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right hand of the Majesty on high; *Hebrews 1:1-3*

We repeat it here again: the Biblical phrase “**THE GODHEAD**” is a reference to the theological Trinity. As we can see, *2 Corinthians 4:4*, *Colossians 1:15*, and *Hebrews 1:3* state that the Lord Jesus Christ is the image of the Godhead. *Hebrews 1:3* is very emphatic in this regard when it uses the phrase “express image”. *Hebrews 1:3* is the only place where the phrase “*express image*” is used in the King James Bible. *Colossians 1:19* says that it pleased God the Father that all the fulness of the Godhead should dwell in the Lord Jesus Christ. *Colossians 2:9* is the final jewel in the crown. It says that all the fulness of the Godhead dwells in the body of the Lord Jesus Christ. Hallelujah! Hallelujah! That’s enough to make a spiritual Scrooge shout! You cannot make to much of the Lord Jesus Christ! Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!

We see the doctrine of the Trinity illustrated in the baptism of the Lord Jesus Christ that is recorded in *Matthew 3:16-17*, *Mark 1:9-11*, *Luke 3:21-22*, and *John 1:31-34*. These verses state:

¹⁶ And **Jesus**, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the **Spirit of God** descending like a dove, and lighting upon him: ¹⁷ And lo a voice from heaven, saying, **This is my beloved Son**, in whom I am well pleased. *Matthew 3:16-17*

⁹ And it came to pass in those days, that **Jesus** came from Nazareth of Galilee, and was baptized of John in Jordan. ¹⁰ And straightway coming up out of the water, he saw the heavens opened, and the **Spirit like a dove** descending upon him: ¹¹ And there came a voice from heaven, saying, **Thou art my beloved Son**, in whom I am well pleased. *Mark 1:9-11*

²¹ Now when all the people were baptized, it came to pass, that **Jesus** also being baptized, and praying, the heaven was opened, ²² And the **Holy Ghost** descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, **Thou art my beloved Son**; in thee I am well pleased. *Luke 3:21-22*

³¹ And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. ³² And John bare record, saying, I saw **the Spirit** descending from heaven like a dove, and it abode upon him. ³³ And I knew him not: but **he that sent me** to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the **Holy Ghost**. ³⁴ And I saw, and bare record that this is the **Son of God**. *John 1:31-34*

The Trinity is also seen in the teaching of the Lord Jesus Christ from *John 14:16*, *John 14:26*, and *John 15:26* where the following is written:

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¹⁶ And **I** will pray **the Father**, and he shall give you another **Comforter**, that he may abide with you for ever; *John 14:16*

²⁶ But **the Comforter, which is the Holy Ghost**, whom **the Father** will send in **my name**, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *John 14:26*

²⁶ But when **the Comforter** is come, whom **I** will send unto you from **the Father**, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: *John 15:26*

The Scriptural commandment for baptism also requires the doctrine of the Trinity. *Matthew 28:19* says:

¹⁹ Go ye therefore, and teach all nations, baptizing them in the name of the **Father**, and of the **Son**, and of the **Holy Ghost**: *Matthew 28:19*

The word “name” in *Matthew 28:19* is in the singular and each member of the Godhead is individually called out. In this case, the text makes the word “name” a uni-plural noun.

We also see the doctrine of the Trinity described in the closing words of *2 Corinthians 13:14* where we see:

¹⁴ The grace of the **Lord Jesus Christ**, and the love of **God**, and the communion of the **Holy Ghost**, be with you all. Amen. *2 Corinthians 13:14*

After having studied the doctrine of the Trinity thoroughly, we can unequivocally state that the Arian, Sabellian, or Modalistic anti-Trinitarian doctrine that denies the existence of the Trinity is a Satanic, antichrist doctrine that came slithering up out of the pits of hell, but we will not burn at the stake those who disagree with us like John Calvin did to Michael Servetus. Yet, on the other hand, if after having been taught the truth you continue to deny the deity of the Lord Jesus Christ and the deity of the Holy Ghost, then you are possessed of the spirit of antichrist and it will be the very one that you deny that will cast you into hell and the lake of fire. *2 John 2:26* says that you have been seduced by the spirit of antichrist.

I am convinced that what I have presented in the last hour or so (in these 12 pages) is but a microcosm of what the Bible has to say about the Godhead (Trinity).