

<p><b>Definitions for Study:</b></p> <ul style="list-style-type: none"> <li>• <b>God</b> (Gr. <i>theos</i>) = “God, possessed of true godhead” (Moulton’s Greek English Lexicon of NT Words 193).</li> <li>• <b>Godhead</b> (<i>theios</i>) = “divinity, deity” (Moulton 193). “The essential and divine nature of God” (AHD 565).</li> <li>• <b>Divinity</b> (<i>theiotes</i>) = “state of being divine... the godhead” (AHD 412).</li> <li>• <b>Divine</b> (<i>theios</i>) = “being or having the nature of a deity” (AHD 412).</li> <li>• <b>Deity</b> = “the essential nature or condition of being a god... divine nature... God” (American Heritage Dictionary [AHD] 377).</li> <li>• <b>Nature</b> = “the essential characteristics and qualities of a person or thing” (AHD 832).</li> </ul>	<p style="text-align: center;"><b>The Godhead</b></p> <p style="text-align: center;"><i>“For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and <u>divinity</u>: that they may be without excuse”</i> Romans 1:20</p> <p style="text-align: center;"><i>“For in him (Christ) dwelleth all the fullness of the <u>Godhead</u> bodily”</i> Colossians 2:9</p>	<p><b>The Divine Nature (Characteristics and qualities) of God:</b></p> <ul style="list-style-type: none"> <li>• God is eternal... He has no beginning or end (Gen. 1:1; Jn. 1:1ff).</li> <li>• God is greater than man (Job 33:12).</li> <li>• Omniscient and omnipresent (Jer. 23:23-24).</li> <li>• Omnipotent (Job 36:5, 26; Jer. 32:17)</li> <li>• Eternal king of all earth (Ps. 47:7)</li> <li>• All flesh is subject to Him (Jer. 32:27)</li> <li>• Holy (Lev. 11:44; I Pet. 1:15-16)</li> <li>• Perfect (Matt. 5:48)</li> <li>• Patient (II Pet. 3:9), merciful and comforting (II Cor. 1:3).</li> <li>• God is love (I Jn. 4:8) and peace (I Cor. 14:33).</li> <li>• God is to be feared (Ps. 7:11; 89:7).</li> </ul>
<p><b>The Identity of God:</b></p> <ul style="list-style-type: none"> <li>• The identity of deity can only be ascertained through the visible creation (Rom. 1:19ff.) and divine revelation (Gal. 1:11ff).</li> <li>• When we read statements such as, “<i>And <u>God</u> said, let <u>us</u> make man in our image</i>” (Gen. 1:26) and “<i><u>Jehovah</u> said, ... Come, let <u>us</u> go down, and confound their language, that they may not understand on another’s speech</i>” (Gen. 11:6-7) we discover that “<i>God</i>” involves a plurality of persons; i.e., “<i>us</i>.” Each part of the godhead shares in the glory of deity (cf. Matt. 16:27; Mk. 8:38; Jn. 1:14; 5:23).</li> <li>• The Bible reveals the <b>heavenly Father</b> to be a part of the divine nature (i.e., the godhead) (cf. Jn. 5:18; Rom. 1:7; I Cor. 8:6; Gal. 1:1; Phil. 1:2; I Thess. 3:13): <ul style="list-style-type: none"> <li>○ God the Father is “<i>greater</i>” (Jn. 14:28), delegates judgment (Jn. 5:22), and teaches Jesus what to say (Jn. 8:28, 38 etc.).</li> <li>○ God the Father sends the Holy Spirit (HS) into the world to make known His will (Jn. 16:13-16), convict the world of sin, righteousness and judgment (Jn. 16:8) and to comfort His children with truth (Jn. 14:26; Gal. 4:6).</li> <li>○ The heavenly Father alone knows when the end of all things will be (Matt. 24:36; Mk. 13:32).</li> <li>○ Note that the Father is not the Son or HS yet they all represent the godhead (i.e., the “<i>us</i>” above).</li> </ul> </li> <li>• The Bible reveals <b>Jesus</b> to be a part of the divine nature (i.e., the godhead) (cf. Isa. 7:14; Matt. 1:23; Jn. 1:1, 14; I Jn. 5:20): <ul style="list-style-type: none"> <li>○ The individuality of Jesus is seen in that he has a will (Lk. 22:42 / see also Matt. 26:39ff; Mk. 14:36; Lk. 10:21; 11:2; 22:42; 23:34; Jn. 11:41; 12:27; 17:1ff).</li> <li>○ Jesus, as deity, knows the thoughts of man (Jn. 2:24-25; Matt. 9:4; 12:25; Lk. 5:22).</li> <li>○ Jesus was worshipped as deity (Matt. 2:2; 14:33; 28:17; Jn. 9:38; Rev. 22:9) and forgave man of sins (Matt. 9:6; Lk. 7:48).</li> <li>○ Jesus never sinned (Jn. 8:46; Heb. 4:15).</li> </ul> </li> <li>• The Bible reveals the <b>Holy Spirit</b> to be a part of the divine nature (i.e., the godhead) (cf. Acts 5:3-4; Matt. 12:28 comp. with Lk. 11:20; II Cor. 3:17): <ul style="list-style-type: none"> <li>○ HS is eternal (Heb. 9:4). The individuality (person) of the HS is depicted in passages such as Matthew 3:16-17; 28:19. The HS has knowledge (I Cor. 2:9-11), a will (I Cor. 12:11), able to make judgments (Acts 15:28), hears (Jn. 16:13), speaks (I Tim. 4:1), is grieved (Eph. 4:30), and can be vexed (Isa. 63:10).</li> <li>○ The primary work of the HS is making known the mind of the Father to man (II Pet. 1:21; Jn. 16:13-14).</li> </ul> </li> </ul>		
<p><b>The Oneness of the Godhead:</b></p> <ul style="list-style-type: none"> <li>• Many reject the three persons in the godhead due to the fact that they cannot comprehend how that more than one person can be one (cf. Jesus’ statement at Jn. 17:22).</li> <li>• The oneness that exists between the Father, Son, and Holy Spirit is the same oneness that exists between man and the godhead. There is no mystery here. Oneness comes when two or more people agree and are in unity with truth (cf. Jn. 17:14-21; Rom. 15:5-6; I Cor. 1:10).</li> </ul>		