

The Apostolic Doctrine of the Oneness of God Part 2

Welcome to Part 2 of our study on the Apostolic Doctrine of the Oneness of God. We will begin Part 2 by taking a closer look at the word “Godhead”.

We find no word translated as “Godhead” in the Old Testament Scriptures. The word “Godhead” doesn’t even appear until the New Testament writings.

There are three different Greek words translated as “Godhead” in the New Testament. The word “Godhead”, as used in **Acts 17:29** is translated from the Greek word **“theios”** (**Strong’s G#2304**)

This same word is translated as **“divine”** in **2 Peter 1:3,4**. This word is used as a general name by the Greeks; meaning godlike, divine, godhead in a general sense and makes no reference to the Trinity.

In **Romans 1:20**, the word **“Godhead”** comes from the Greek word **“theiotes”** (**Strong’s G#2305**). This is used only once in the Bible, meaning divinity, the divine nature of God.

Finally, the word “Godhead”, as used in **Colossians 2:9**, comes from the Greek word **“theotes”** (**Strong’s G#2320**) also used only once, meaning deity, or the state of being God.

We only find the word Godhead three times in the entire Bible. The Greek words translated as Godhead are used only a handful of other times elsewhere in the Bible and speak of divinity or the state of being God or godlike in a more general sense.

There is no straight forward definition of what the Godhead is, and there’s no mention of a Trinity by Jesus or the Apostles. Why would it be hidden or left out?

Something to be aware of, as we study our Bibles with the use of study guides, Bible dictionaries, and commentaries; we often find that these study aids can add biased views to topics and word definitions.

This definitely goes without saying for commentaries, which are personal opinions, translations, and explanations of the scriptures offered by individuals.

Whether intentional or unintentional, these biased definitions are leading the readers into what to think before they can even come to their own conclusion based on study.

We have to base our doctrine on the inspired Word of God not on the opinions of men. If you're being told what to think, you're being preconditioned to presuppose certain conclusions or outcomes.

Therefore, you will be more likely to read the **"preferred"** interpretation into the text rather than to allow the text to interpret itself.

This preconditioning can set up **"cognitive bias"** in the mind of the reader, possibly causing the reader to interpret the text in a manner that conforms to the predetermined conclusion.

This is similar to the way propaganda works on the mind. But the study guide or app you're using defines the entire doctrine of the Trinity in its definition of one word translated **"Godhead"**.

If the proper conclusion is supported by the text, then the text alone will bring to light the proper conclusion. The Bible will interpret itself. Sola scriptura, scripture alone.

Jesus and the Apostles never taught a Trinity Doctrine. The first century Church never believed in or even heard of a Trinity Doctrine. Can we come to the conclusions proposed in the doctrine of the Trinity from the few verses of Scripture in the Bible that mention the Godhead? No.

An example of this is when you look up the word **"Godhead"** in a study guide, and none of the definitions of the original Greek words translated as "Godhead" say anything in the slightest about a Trinity.

The Oneness view follows the abundance of Scripture that describes God in the singular sense, as the one and only invisible God.

This one God is the Father in creation. **(Isaiah. 40:28, 43:15; Malachi 2:10; John 1:1-3, 10; Romans 1:25)**

This one God was manifested in the flesh for our redemption. **(Isaiah 9:6; Hebrews 2:16 – 17; Galatians 4:4; Colossians 1:19, 2:9; Acts 20:28; 1 John 3:16)**

This one God has quickened us by His Spirit. **(Romans 8:2, 9; Galatians 4:6; 1 Corinthians 6:11; John 3:5 – 6, 4:24, 6:63; Eph. 2:1; Colossians 2:13).**

The LORD God, Jehovah of the Old Testament, was manifested in the flesh, through the blood line of Abraham of the seed of David. (**Isaiah 9:6, 1 Timothy 3:16; Romans 1:3; Galatians 3:16; Colossians 2:9**)

He called His bodily manifestation His Son, and gave Himself the name JESUS meaning, Jehovah is salvation. ([G#2424 Strong's](#)) He offered up His body to redeem us from the curse of sin. (**Isaiah 63:5; Hebrews 10:5; John 3:16 – 17; 14:9; 10:30; 1 Corinthians 11:24; Acts 20:28; Phil. 2:6 – 8; John 8:56; John 1:29**)

Once He took our sins upon Himself at Calvary and rose from the grave in complete victory, He ascended back up to heaven. The fountain of cleansing was opened, (**Zechariah 13:1**)

He came on the day of Pentecost as the promised Comforter (**John 14:18**), to reconcile us back to Himself, through the glorious Gospel of Jesus Christ, (**Titus 2:14**) to resurrect believers from the spiritual death that humanity had existed in since the transgression of Adam. (**1 Corinthians 15:22**). (**Romans 1:16; 8:9 – 10; Acts 2:38**)

Trinitarians believe that the eternal God of the Bible, is made up of three separate, coequal persons, co-existing in one essence, and each person has their unique, distinct role in the creation and the plan of salvation.

Conclusion

But what do the Scriptures say?

Which view do the scriptures support?

The Scriptures continue to say what the Scriptures have always said, ***Hear, O Israel: The LORD our God is one LORD.*** (**Deuteronomy 6:4**) The doctrine of the Oneness of God is the only doctrine that the Bible teaches.

Today, there is a war of words; what man is saying and teaching versus what God has said from the beginning. This concludes Part 2 of our 3-part study on the Apostolic doctrine of the Oneness of God.

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